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ABSTRACT

The Faculty of Arts and Sciences established the Afro-American studies program as a department after reviewing a careful, reasoned analysis by a committee of Harvard professors who had worked for almost a year to develop the program. The Rosovsky Report and the faculty's action in creating a department of Afro-American Studies, represented honest forward thinking which reflected university-wide concern to improve the quality of education at Harvard. The faculty thus established a commitment to the experience of black people as a valid intellectual pursuit. The Afro-American Studies Department continues to attempt, in the spirit of the Rosovsky Report, to discover how scholarship may be appropriately used to devise solutions to the "problem of the twentieth century." In our minds, research and scholarship are not in disharmony with the utilization of such research. It is our conviction that we must set our priorities realistically. We find that this policy does not in any way compromise our standards of excellence. It is clear then that to honor its commitment to Afro-American studies, Harvard must now initiate a capital fund drive to create at least four additional chairs in Afro-American studies, guarantee the operation of the W.E.B. DuBois Institute for Afro-American Research, and develop graduate degree programs in Afro-American studies. (Author/JM)

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PREFACE

During the first year of our existence, we reviewed the bases on which we were building a department and issued a report dated September 21, 1970. Since then we have again taken a look at the work we are doing—with an outside consultant in the spring of 1971, then with concentrators and faculty in our department in the fall of 1971. What follows here is the result of our review of the department. It attempts to indicate where we are, how we got here, where we are going, and how we can best get there. As always we measure our progress against the vision that we have of a fully functioning intellectual center for the study of the black experience. That vision entails a well-staffed graduate and undergraduate department; a DuBois Institute, rich in resources, offering scholars in the field a place to further pursue their work; a center for the elaboration of the cultural aspects of this field; and the needed co-ordination and co-operation with all the Boston area colleges and institutions concerned with the black experience. When we reflect upon this vision, we once again fix our goals and re-double our efforts. We hope in reading this report you share our pride in what has been done and reaffirm with us the intention to see this task through to completion.

Ewart Guinier
Professor and Chairman

October 16, 1972

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I

INTRODUCTION

The perspective which informs the Afro-American Studies Department is one which describes and explains the black experience, in Africa and the New World, from the point of view of the black people who lived that unique experience. This perspective grows out of a knowledge of the black past. Although it is grounded in the horrors of the Atlantic slave trade, slavery in the Americas, and the current oppressed state of black people, it also reflects the glorious civilizations of Ancient Egypt, Ethiopia, Ghana, the Sudan, Mali, Songhai, and Benin. Thus our perspective sees much of the "civilizing" effort of Western man as a dehumanizing imposition of an individualistic and materialistic culture on one based on family and tribal ties and responsibilities.

History

For centuries black people have struggled for liberation from these forces of dehumanization. In the United States the struggle was manifest during the 1960's in a dynamic interrelation between the civil rights movement, the urban uprisings, the demand for black power, and the deepening thrust toward black nationalism and consciousness. This historical black struggle cannot be properly understood unless it is placed in the context of the international movement of African people toward self-determination as part of a far larger act by the colonized peoples of the world since World War II. These movements had their on-campus manifestations in the thrust for black studies programs at the end of the 1960's and were in large measure created by the struggle of the black communities beyond the schools.

A certain public furor erupted among black students here at Harvard in 1968 and while it is impossible to recapture all of the spirit, emotion, and thought of that period, there are some facts which bear repeating here be-

cause our memories have apparently grown short. The furor we speak of was not confined to Harvard; it was national in scope and spoke to conditions prevalent at many universities. Attention was paid to what happened at Harvard because Harvard was then, as now, a leader among academic institutions.

The catalyst for the public emergence of this anger was the assassination of Martin Luther King on April 4, 1968. At that point a proposal for a Program of Afro-American Studies, which had been quietly under discussion with a number of administrators who had no power to create one, became a demand that appropriate university channels be created to consider this proposal. The Rosovsky Committee, composed of nine faculty members, was appointed and invested with the power to recommend to the Faculty of Arts and Sciences some action that Harvard might take. The Committee had a series of meetings with black students and eventually shared their perspective that the university had neglected the study of black history, literature, and culture and that that neglect amounted to a denial of the validity of the black experience.

> There are at present no special fields in Afro-American Studies within existing departments or committees of instruction.
>
> Rosovsky Report, p. 12

and

> . . . we have underscored, as of primary importance to the black student, an enrichment of the Harvard curriculum and an expansion of its degree programs, to provide black students opportunities to pursue studies and research in their areas of special concern . . . We have asked for changes that will surely alter the quality of life at this institution, but like the students, we have aimed at a life that is not different, merely, but better and richer.
>
> Rosovsky Report, p. 10

The facts spoke for themselves. In 1968 in all of Harvard's tenured academic community there was but one black. In the variety of Harvard's academic offerings there were then only a couple of courses which examined the experience of blacks in any manner and certainly none "from the bottom up." It was around these facts that a common perspective about the university's unfulfilled responsibility was reached.

In February 1969, the Faculty of Arts and Sciences voted to accept the Rosovsky Report in principle. On April 12, 1969, black students, under the aegis of the Association of African and Afro-American Students, joined other university students on strike, charging that Harvard had purposely violated its

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agreement to establish a meaningful Afro-American Studies program. On April 22, 1969, the Faculty of Arts and Sciences overturned a proposal for a combination major of Afro-American Studies and any traditional discipline and voted, instead, to establish the Afro-American Studies Program as a Department with students on its Standing and Executive Committees. So fell the walls of academic exclusion which had previously surrounded the ivory tower, and, over the opposition of the administration, the Department of Afro-American Studies was born. (See Appendices I, II, and IIA)

The work that has been done in Afro-American Studies on this campus has been accomplished by faculty and students of the Afro-American Studies Department, working within the severe limitations imposed by the absence of critical resources in several areas. In what remains a highly competitive field, and despite the inability of the department to match the salary offerings of other institutions in this field, a highly qualified and dedicated core instructional staff has been gathered.

Within the department student contributions have been invaluable. From our perspective, any attempt to separate the work that has been done by students on the various departmental committees from the work that has been done by faculty members is sheer sophistry. To focus on the fact that students sit on all the committees of the department is clearly an attempt to obfuscate the fundamental issue: *the lack of university support for the work of the department.* This is yet another example of the kind of fatuous argumentation that has become so fashionable here at Harvard. (See Appendix III.)

Most of the criticism of the department has taken a one-sided tack and has not spoken to the department's needs. Not a single critic has scored the university's failure to honor its commitments. No criticism of the department has examined the relationship of the university to the original goals stated in the Rosovsky Committee Report, (p. 15). In this respect all criticism has been biased. It apparently does not make any difference that most of the proposals for changing the department, including the one most widely discussed that would make Afro-American Studies a joint concentration, were rejected by both the Faculty of Arts and Sciences and students as early as 1969.

Over three years have past since the Rosovsky report was issued in January, 1969. It is clear that crucial gaps still exist in the fulfillment of the recommended goals in the report which were accepted in principle by the Faculty of Arts and Sciences. Harvard must now move to turn these recommendations into reality by initiating a capital fund drive to establish graduate degree programs in Afro-American Studies, to develop the W.E.B. Du Bois Institute for Afro-American Research, and to create at least four additional

chairs in Afro-American Studies. Harvard's failure to fulfill these recommendations could only be construed by the black community as compelling evidence that Harvard is not serious about Afro-American Studies and continues to throw its weight on the negative side of black aspirations.

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ACCOMPLISHMENTS

In just three short years a sound and stimulating group of courses, covering many facets of the Afro-American experience, has been developed and over 2,000 students have taken these courses not previously found anywhere in the university. (See Appendix IV) Our work has attracted widespread interest. Each year we have received over 1,000 inquiries about our department from all over the world. When we began in September, 1969, we had 145 students taking our 10 regular courses. In the spring of 1970 the number of students had gone up to 209 and the number of courses we offered to 17. During the fall of 1971, the number of students had risen to 342, though the number of courses remained the same. During each of the last two years we have had approximately 1,000 students taking our courses. These include several score graduate students.

Staffing

The Rosovsky Report granted the department considerable leeway in establishing its faculty because it understood that "many men and women with considerable competence and national reputations in aspects of Afro-American Studies have not, for various reasons, acquired the normal academic credentials . . . " Yet all of the department's seven tenured and term appointees have earned doctorates. Nevertheless we strongly endorse the observation in the Rosovsky Report and are aware of the many instances in the recent past where Harvard has granted tenure and made other appointments of qualified scholars who did not have earned doctorates.

Our present chairman meets the needs of a new department – building a foundation in a long-ignored area of study at an old university. By virtue of his unique training and experience, he has been able to function within the Harvard bureaucracy and to articulate the department's perspective.

The caliber of our scholars distinguishes our department. (See Appendix V) Contrary to the condition in many other departments, all the Africanists in our department are fluent in one or more African languages. In addition to having the normal academic credentials, the men and women on our faculty

have been involved with innovation and purposeful change all their lives. Through their training and experience, they bring historical, linguistic, artistic, musical, or literary perspectives—as well as those of psychology and the social sciences—to the examination of the black experience. Having been themselves involved in efforts to bring about economic, political, legal, social, and cultural change, they provide the 1,000 or so black and white students who take courses in the department each year with a breadth of vision ordinarily unavailable in academia.

In addition to our own faculty, a distinguished number of authorities in the field of Afro-American scholarship and research have appeared under the department's aegis: Dr. Herbert Aptheker, Bryn Mawr College; Dr. Peter Bedrosian, Head, Department of Psychology, East Stroudsburg State College; Stokely Carmichael; Ivanhoe Donaldson, Institute of Policy Studies, Washington, D.C., and a lecturer at the University of Massachusetts; Mrs. Shirley Graham DuBois; Dr. Hegwu Eke, a former foreign representative of Biafra; Sam Epelle, public relations officer of the Nigerian Railway Corporation; Dr. Familioni, an economist; Walter Fisher, historian and director of the library at Morgan State College; Howard Fuller, of Malcolm X Liberation University; Hoyt Fuller, Executive Editor, *Black World;* Anna Arnold Hedgeman, of the National Council of Churches; Dr. Adelaide Hill, Boston University Afro-American Studies Department; C. L. R. James, Professor, Humanities Department, Federal City College; Alan Lomax, Columbia University ethnomusicologist; Rhody McCoy, unit administrator of the Ocean-Hill-Brownsville Demonstration School District; Cirilo McSween, National Treasurer of S.C.L.C.; Ahmed Mohiddin, Visiting Lecturer Cornell University; Abdias Do Nascimento, Brazilian artist; William L. Patterson, Esq., of the Civil Rights Congress; Adam Clayton Powell, Jr., U.S. Representative from New York; Grant Reynolds, Esq., former special counsel to the Republican National Committee; Asa T. Spaulding, county commissioner in Durham, North Carolina; James Turner, Director of the Africana Studies and Research Center, Cornell University; Sidney Walton, developer of Afro-American Studies at the University of California.

Program of Study

Out of the ferment which created Afro-American Studies at Harvard came the idea that in addition to presenting a black perspective on the black experience and (in some cases) a black perspective on the white experience, we should also design courses which would be meaningful to the larger black community, use innovative teaching methods, and transcend traditional,

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artificial academic divisions. Toward that end the Afro-American Studies Department has encouraged students to utilize their academic training to serve the black community especially through field work and special projects. (See Appendix VI.) In addition the department provides an opportunity for our faculty to cross-fertilize ideas by, for example, having a visiting professor in music give three lectures as part of an Afro-American poetry course so that students can see the relationship between the two fields. We have also provided in the course "Introduction to The Black Experience," an opportunity for students to have the benefit of an ethnomusicologist, a Brazilian artist, and two historians (one specializing in the black experience in Latin American and the other in early Afro-American nationalism)–all teaching the same course. Finally, our colloquium series which is, of course, interdisciplinary, is innovative in having concentrators aid in developing the series; giving sophomore concentrators credit for the colloquia; and being open, not merely to the university, but to outside people as well, as a sign of our desire to have close ties with the black communities of Cambridge and Boston.

Our concentrators and faculty continue to search for sound and responsible ways to be "relevant, interdisciplinary, and innovative" and that search is one of the most important and challenging things about Afro-American Studies in its three year history at Harvard.

To concentrate in Afro-American Studies students must take a course in African history and a course in Afro-American history. After establishing this foundation, they take courses on the United States, Africa, and the Third World while focusing on history, social science, or the humanities. The sophomore and junior tutorials are an introduction to the field of Afro-American Studies and an exploration of the theories and methodologies of research. Guidance in the examination of concepts and in methodology is at the heart of all the department's courses. In the senior tutorial students culminate their work in an independent research project which they choose in consultation with the senior year tutor. The department's concentration design provides a structure for students to gain a mastery of various techniques of analysis (in keeping with the department's inter-disciplinary nature), a broad understanding of the field, and an in-depth knowledge of a particular area within the field of Afro-American Studies. Grounded in a knowledge of the terrors and trials, glories and triumphs, richness and depth, of the black present and past, and supported by finely honed analytic skills, our graduates can face the future with pride and a greater ability to participate in and contribute to the black experience in America and abroad. (See Appendices VII and VIII)

III

NEEDS

At this time in the development of the Afro-American Studies Department we need to keep in mind our long-range objectives and how present actions will determine the course of future events. Before we discuss "details," we need to look at the broader plans and goals of Harvard University as they concern and influence the Afro-American Studies Department. To date there appears to have been a concerted effort by some to either diminish the department's influence or make it black in name but white and racist in orientation. Unless the university is really willing to aid and encourage the department as an example of what Afro-American Studies can and should be, we will find ourselves continually struggling against an oppressive academic brick wall.

The department needs more money, more faculty, and more cooperation from the Harvard administration. We need at least six tenured professorships (and nominations recommended by our department should be accepted by the university) because the lack of tenured professorships is a sure way to slow the department's progress and curtail its influence. Black faculty have worked too hard and sacrificed too much to come to even so prestigious a university as Harvard without adequate and competitive salaries and tenure. Our attempts to recruit competent scholars and teachers are a farce unless we can offer prospective faculty good salaries and tenure. Experience has shown that without these things it is difficult to get qualified people. We need cooperation and even leadership from the Harvard administration to assist us in attaining our goals.

The Rosovsky Report set specific directions to improve our department: action by the administration on the commitment to assist the department in raising funds for its W.E.B. DuBois Institute, the provision of at least four additional tenured professorships within the department, and the development of a graduate program. As Dr. Ronald Walters, chairman of the Political Science Department of Howard University, caveated, "Perhaps the [review] committee, along with reviewing the performance of the Department of Afro-American Studies, should also review the performance of the university with respect to its support, since many Black programs fail not

out of a lack of competence by blacks, but out of the changing priorities of administrations."

We know that research is important in higher education (and sometimes seems to be the main determinant of faculty rank and status). Still, we consider the field of Afro-American Studies too important to make casual additions to the already lengthy list of trivia which has been published to cash in on a "new market." Members of our department are currently engaged in research and publication—despite heavy teaching loads, lack of research funds, and lack of graduate students. Our aim is to produce critical works which will add new knowledge to the field of Afro-American Studies, works which will be considered a real contribution to our area of study even 25 years after publication. To do that, as any serious scholar knows, one must have years of preparatory work in the field—in addition to time, money, and research assistants. (See Appendix IX)

We also find that our policies do not preclude other scholars in the university from setting their own pace in the study of the Afro-American experience, nor do we profess to ignore the direct impact that these scholars have on affairs relating to that experience. Both the Rosovsky Report and the Faculty Resolution of April 22, 1969, establishing our department, assert the need for all other Harvard departments to enrich their course offerings in Afro-American Studies. We, of course, support these findings. There should be a greater emphasis on the experiences of Afro-Americans in courses offered by departments and committees at Harvard and a stimulation of increased research in Afro-American Studies throughout the university. The department's W.E.B. DuBois Institute for Afro-American Research, if funded, can help to achieve that goal.

DuBois Institute

When the Rosovsky Committee made its recommendations to the Faculty of Arts and Sciences and when those recommendations were adopted by the Faculty, the Report stated:

> We recommend that the University commit itself to the following goals with regard to Afro-American Studies:
>
> ***
>
> 5) The establishment of a research center or Institute concerned with Afro-American Studies.
> 6) Generation of funds to achieve these goals and others which will emerge over time.

The center or research institute was to be an integral part of the development of Afro-American Studies at this university. About the institute the Rosovsky Committee said:

> 17) A central point of the Committee's work should be the establishment of a Center or Institute for Afro-American Studies. The purpose of this institute would be to provide intellectual leadership, a physical locale, and sufficient material resources for consideration of all aspects of the Afro-American experience. In addition, the Center should have funds to provide fellowships and research assistance particularly for men and women connected with predominantly black colleges, universities, and other institutions. The Center should, like the Institute of Politics, have a student advisory board.

Furthermore:

> 12) Opportunities for research in Afro-American Studies at Harvard by faculty members, graduate students, and undergraduates ought to be expanded. Existing research centers at the University ought to be encouraged to provide opportunity for such research and additional funds should be generated.

To date there has been a prospectus for the DuBois Institute (See Appendix X) written by the Standing Committee to Develop the Afro-American Studies Department, in accordance with its mandated functions. This prospectus was included in the Committee's Progress Report of September 22, 1969 and abbreviated in the Report of the Afro-American Studies Department, September 21, 1970. The question remains: What funds has the university generated for this Institute in accordance with the Rosovsky Committee's recommendation that "the University commit itself to the generation of funds to achieve these goals"? The Faculty of Arts and Sciences voted to accept the Rosovsky Committee Report in principle and later mandated the development of the research institute in the department. After three years and during a review of the department, it is certainly legitimate to ask where the capital support for this institute is or, failing that, where the beginning of such support is?

It also seems valid to wonder what a commitment to the DuBois Institute means to Harvard. These are particularly painful questions when one considers that, according to an independent report of the Council for Financial Aid to Education, $60.9 million in voluntary, *tax-exempt* contributions were made to Harvard in 1971, an $8 million increase over the previous year. This figure makes Harvard the "leading educational recipient in the nation." Did the university so anticipate that $8 million increase that it spent its money with the increase in mind? Since none of this financial windfall went to

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capital support for the DuBois Research Institute mandated more than three years ago, we have to ask under what conditions *is* the university willing to honor its commitment to generate funds for this Institute.

We can explain the university's commitment to the department by way of a rather neat convention. In the field of finances there is a distinction made between two kinds of money. So-called "hard" money is that which comes out of your own pocket. "Soft" money, on the other hand, is primarily grant money, money that comes from an outside source. In these particular terms, it is very easy to describe Harvard's response to the commitments that it has made to the Afro-American Studies Department. Simply put, Harvard is "soft" on honoring its commitments. What was requested of the university, very directly, was the money to operate a Department of Afro-American Studies and the integrally related activities called for in the Rosovsky Report and the Faculty Resolution of April 22, 1969. Harvard has, as of today, provided only some of the funds for the department's mandated functions and said that it was involved in the process of generating funds from other sources. An instance of this process is illustrative. For three consecutive years, Harvard has been able to select National Endowment for the Humanities post doctoral fellows for Afro-American Studies based on an original application which was essentially a summary of the Afro-American Studies Department's first annual report. However, the department was by-passed as the principal advisor to the fellows and was instead offered a chance to be a member of the Selection Committee. Such is Harvard's attempt to get others to honor its commitments.

Not having the DuBois Institute has hampered the Department of Afro-American Studies because the department cannot respond to the students' need for the opportunity to meet "men and women of various interests and pursuits who have a concern for and an identification with the black experience in America, social and political activists, governmental and private administrators, and scholars in Afro-American Studies from other schools." (See Appendix X) In addition, research on the black experience by both Harvard scholars and scholars outside the university has been impaired because there is no structured, centralized program such as the Institute would provide. One faculty member has already left our department because another department had more available research money. This is probably not what the Rosovsky Committee had in mind when it recommended:

> Stimulation of increased research in Afro-American Studies throughout the University.
>
> Rosovsky Report, p. 15

Furthermore, as it presently stands, the task of setting up seminars on "topics of contemporary interest and the application of scholarship to solving them" as well as the responsibility for lecture series and panel discussions on Afro-American affairs falls on the department alone. Summer research grants for student to work in Afro-American affairs are nonexistent. Finally, the lack of a research institute has hurt the development of the department because several scholars in the field, in declining appointments in the department, have listed our inability to support their research efforts as the major, and sometimes only, reason for their refusal. We hope any review of the department will consider within its purview this lack of university support for the DuBois Institute.

Graduate Program

Our three years of experience in Afro-American Studies have reinforced the appropriateness of the Rosovsky Committee's recommendation for a graduate program. (See Appendix XI) Students from around the county have written us to apply to the graduate program they supposed Harvard University had (See Appendix XII); concentrators in our department (and other undergraduates at Harvard) have expressed a keen interest in doing graduate work in Afro-American Studies at Harvard, especially because of the wealth of material its libraries hold. Those of us who teach in the department have come to realize that our work with undergraduates would be strengthened by a graduate program. Such a program would allow us to have our own teaching fellows, assist our faculty in research and writing, and produce trained Afro-American historians, political scientists, and other scholars to fill a critical need. We have begun to lay the groundwork for a graduate program which would begin on a modest scale and concentrate in the humanities, social studies, and history, and we would like to begin that program in the 1973-74 academic year.

IV

UNFINISHED BUSINESS

We have attempted to define the Afro-American Studies Department's purpose and give some sense of its history. From time to time others have taken it upon themselves to define the department while ignoring our own statement of purpose. We have not chosen to respond every time our critics have raised some new concern. We realize that some images die only with time and that our critics seem ready either to damn us with faint praise for not living up to their worst fears or condemn us with great passion for not embracing their private concerns. At one point or another, various individuals have suggested mandatory joint concentrations, mandatory joint appointments, a committee instead of a department, and an imposed limit on the length of the chairmanship of the department. We have not permitted these diversions to deflect us from our goal of building a strong and healthy department.

Our department is interdisciplinary, with its main thrusts in history, political science, and the humanities; students can concentrate in it and look at events from a many-sided, rather than a one-sided, viewpoint. If joint concentrations are not recommended for all of Harvard's departments, why for Afro-American Studies? The assumption must be that Afro-American Studies is not a discipline in itself, that it needs "strength" gained from other departments. Requiring a student to concentrate in Afro-American Studies and another department would not necessarily strengthen the student's conceptual tools for his work in Afro-American Studies and might even misdirect him in his chosen field of study. We oppose requiring joint concentrations because, as mandated by the Faculty Resolution of April 1969, our department has successfully offered a "standard field of concentration."

We are against mandatory joint appointments on the grounds that such arrangements would violate the integrity and autonomy of the department. We have no objections to the common practice of *voluntary and mutually agreed upon arrangements* between departments. (When one suggests joint appointments as a way to "strengthen" the Afro-American Studies Department and then refers to a list of racist writers who should be accepted and consulted by the department to prevent its "isolation" from the university,

one shows that he does not understand the thrust of black studies and is himself an unknowning racist who believes, subtly and sadly, that "strength" comes from whiteness–however racist the scholarship.)

The experience of the Faculty Co-ordinating Committee on African Studies is particularly instructive with respect to the proposal that Afro-American Studies be governed by a committee. The Rosovsky Committee's Report did not contemplate a separate African Studies Program because of the "satisfactory and congenial growth [of African Studies] within established disciplines." Instead, a coordinating committee was charged with overseeing the future increase and stabilization of courses in African Studies. However, subsequent events showed that such a committee was unable to meet the challenge. The following memorandum from the chairman of the African Studies Committee outlines the problem:

> I am sorry not to have communicated with you sooner but the African Studies Committee has been quite dormant–it met only once last year. It has neither budget nor program and is essentially a standby committee and information center for courses offered on African history and culture, and functions to try to promote more courses in the various departments. I would be glad to answer any letters such as the one you forwarded to me. I don't know any way of short-cutting the problem as I do not wish to advertise a program which does not exist. Sorry that you are bothered with our problem.

More recently, in the spring of 1971, Professor Whiting, chairman of the African Studies Co-ordinating Committee, sent the dean a letter tendering the entire committee's resignation. When this situation is compared with the Afro-American Studies Department's progress, it is obvious which method is viable.

Finally, on the length of the chairman's term, a look at other departments may be instructive. Other departments have chairmen who have held their positions for periods varying in length from three to eighteen years. Changing a chairman in the way that long established departments do is not in the best interests of the Afro-American Studies Department, especially when the circumstances of the department's birth and the uncongenial atmosphere in which it has grown over the past three years are taken into account.

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CONCLUSION

The Faculty of Arts and Sciences established the Afro-American Studies Program as a Department after reviewing a careful, reasoned analysis by a committee of Harvard professors who had worked for almost a year to develop the program. To challenge the faculty's action as a paranoid response to the demands of "militant" black students is to ignore the real needs and gaps to which the faculty vote spoke. In the words of Professor Walter Metzger, a Columbia University historian, "We cannot, in short, understand America without the help of those studies now called black." Black students were catalysts, but they neither created nor maintained the historical context which ignored the black experience in Africa and the New World. As Dr. Ronald Walters said in a letter to the Review Committee, "It was political of white universities to have kept the study of black life out . . . black studies did not, therefore, politicize the university."

The Rosovsky Report and the faculty's action in creating a department of Afro-American Studies, represented honest, forward thinking which reflected university-wide concern to improve the quality of education at Harvard. The faculty thus established a commitment to the experience of black people as a valid intellectual pursuit. In its own words, the Rosovsky Report acknowledged the need "to study the black experience and to employ the intellectual resources of Harvard in seeking solutions to the problems of the black community." The Afro-American Studies Department continues to attempt, in the spirit of the Rosovsky Report, to discover how scholarship may be appropriately used to devise solutions to *the* "problem of the 20th century." In our minds, research and scholarship are not in disharmony with the utilization of such research. There are those who claim that combining alternative sets of objectives is not intellectually pure, but it is our conviction that we must set our priorities realistically rather than symmetrically, and we find that this policy does not in any way compromise our standards of excellence.

It is clear then that to honor its commitment to Afro-American Studies, Harvard must now initiate a capital fund drive to create at least four additional chairs in Afro-American Studies, guarantee the operation of the W.E.B. DuBois Institute for Afro-American Research, and develop graduate degree programs in Afro-American Studies.

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APPENDIX I

At a meeting of the Faculty of Arts and Sciences on April 22, 1969 the following votes were passed:

VOTED: That Station WHRB be given permission to broadcast live the meeting of April 22, 1969 and to rebroadcast the meeting in its entirety, with the provision that any speaker who wishes not to make his statements public may so announce and his statements will not be broadcast.

VOTED: I. That the Faculty intends the Afro-American Studies Program to be a department, interdisciplinary in nature, offering a standard field of concentration. At the same time, the Faculty urges that other departments enrich their course offerings in Afro-American studies as well. This field of concentration shall be made available to students in the class of 1972.

II. That to aid in the development of the Afro-American Studies Department the Standing Committee shall have the following functions:

A. To oversee expansion of library resources in the Afro-American Studies field,

B. To develop the Afro-American Research Institute,

C. To solicit funds for Departmental Chairs,

D. To work towards a greater Boston consortium of university Afro-American resources,

E. To seek out and hire immediately, temporary consultants knowledgeable in Afro-American Studies and personally involved in the Afro-American experience to assist in the development of this program.

F. To nominate the first four to six appointments in the department, two of which must be tenured.

That the Standing Committee on Afro-American Studies shall be expanded to include three students chosen by the Association of African and Afro-American Students at Harvard and Radcliffe and three students chosen from and by potential concentrators in the field. These students will have full voting rights on the Committee and will be guaranteed funds for summer work in developing this program. When the two permanent appointments to the Department have been nominated and appointed, and sufficient faculty members have been secured to constitute the Executive Committee described

below, the Standing Committee will be dissolved.

III. That responsibility for this field of concentration shall be vested initially in an Executive Committee to be established as soon as the first four members of the Department have been appointed and have taken up their duties. This Committee will consist of four members of the Department faculty, two students elected by the Association of African and Afro-American Students at Harvard and Radcliffe, and two students elected by concentrators in the field of Afro-American Studies. When formed, this Committee will assume all of the responsibilities of the Standing Committee except item F, paragraph II above. When the Standing Committee is dissolved, item F, paragraph II, will also be subsumed by the Executive Committee. This Committee will also be responsible for curriculum development, standards, and course requirements in Afro-American Studies. Courses should be innovative and relevant both in subject matter and approach. The initial committee will function through the academic year 1971-72. At an appropriate time during that year this Faculty in consultation with the committee will review all aspects of the program and make recommendations as to the membership, operating rules, and responsibilities of the permanent Executive Committee.

IV. That official discussion of concentration requirements and curriculum development be suspended until the Executive Committee is formed.

ROBERT SHENTON, Secretary

APPENDIX II

Afro-American Studies

EWART GUINIER, *Professor of Afro-American Studies*

"We cannot in short understand America without the help of those studies now called black." These were the words of Walter Metzger, a Columbia University historian.

In April 1969, the Faculty of Arts and Sciences, agreeing with this statement, established the Afro-American Studies Department. The faculty was responding to the expressed concerns of the black students at Harvard for improvement in the quality of instruction about black people. Through the creation of the department, the faculty committed itself to the proposition that Afro-American Studies is a legitimate academic field worthy of study and research.

There is a uniqueness to the work of our Afro-American Studies Department. This special quality rests primarily on three things: its perspective, the character of the scholars who teach in the department, and the mandate from the faculty that the work of the department should be interdisciplinary and innovative in both subject matter and approach.

Our perspective is a black perspective. We describe and explain the black experience in Africa and the New World from the point of view of black people who lived that unique experience. We do not see the black experience in Africa as a "native problem." One doesn't consider one's own history as a problem. We do not regard the European killing of a chief in order to occupy his country as worthy of only a footnote in history; we see it as worthy of a chapter. To us the male inhabitants of a village marking their foreheads with ashes is not a superstition; we know its cultural significance: it is the principle of "Rugande," the imposing of an obligation on the male members of a community to preserve the village and the people's way of life. Our perspective grows out of a knowledge of the black past. It is informed by the glorious civilizations of ancient

Egypt, Ethiopia, the Sudan, Mali, and the Songhay, as well as by the horror of the Atlantic slave trade and slavery, and the current oppressed status of blacks generally.

As Ibn Battuta, a traveler visiting the ancient kingdom of Mali as long ago as the fourteenth century reported about the blacks:

> They are seldom unjust and have a greater abhorence of injustice than any other people. Their Sultan shows no mercy to any one guilty of the least act of it. There is complete security in their country. Neither traveler nor inhabitant in it has anything to fear from robbers or men of violence. They do not confiscate the property of any white man who dies in their country, even if it be uncounted wealth. On the contrary, they give it into the charge of some trust-worthy person among the whites, until the rightful heir takes possession of it.

Thus a black perspective sees much of the "civilizing" efforts of Western man as a dehumanizing imposition of an individualistic and materialistic culture on a culture based on family and tribal ties, responsibilities, and sanctions.

The caliber of our scholars distinguishes our Afro-American Studies Department. In addition to the normal academic credentials these men and women have themselves been involved with innovation and purposeful change all their lives. Through the in-training and experience, they bring an historical perspective, a linguistic, cultural, and literary perspective, as well as that of psychologists and other social scientists to the examination of the black experience. Having themselves been involved in efforts to bring about economic, legal, social, and cultural change, they provide a thousand or so students each year with a breadth of vision ordinarily unavailable in academia.

Many of our courses are constructed by teams of experts across disciplinary lines. In some courses, several teachers participate, bringing different perspectives. Where practicable students are invoked in research in the community. A course we offer critically analyzes the economics and politics and culture of black life during the twenties and thirties with emphasis on black efforts at surviving and developing against the pressures generated by the total society. Another explores how black life has been molded by music and

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dance, oral and written literature and religion, as well as by politics and economics. Still another examines the African experience through the novel.

At Columbia University, first as a graduate student and later as Associate Director of its Urban Center, I realized through study, research, and involvement with the Harlem community that changes were needed in our society. As chief of the Service Rating Bureau, I moved against and corrected inequities in the evaluation of the experience of black applicants for civil service jobs. I saw the lack of representation of blacks on the Board of Estimate, the real governing body of the city of New York. I ran for Borough President of Manhattan. I lost. The next time around — aided by the Harlem Affairs Committee, a black political caucus I founded — we elected the first black borough president.

After many other civic involvements concerned with urban renewal, antipoverty agencies, as well as trade union organization and administration, I became program director of a research project at Columbia that included a critical analysis of black studies. I was a consultant to several universities and was invited to Harvard. I now give courses largely concerned with my own experience. My research interests include examinations of aspects of the labor movement in the United States and of political movements from a black perspective.

The men and women who take our courses are the men and women of the future. They are the people who will truly understand America and the world. It is our hope that fortified with an appreciation of the black perspective and trained in the tools of analysis, they will meet the awesome challenges of the future with pride and confidence.

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The Boston Globe Friday, September 1, 1972 16

A progress report on black studies

HARVARD'S PROF. GUINIER

By Norman Scott
Globe Correspondent

Richard Gentry, a white math teacher at Harvard University's personnel office training center and Dorothy Newman, a black professor, attended the same class at Harvard this summer to study "Black Efforts at Self Determination in Labor and Politics" — but for different reasons.

A resident of Somerville, Gentry decided to take the course to help him understand and have a better relationship with the majority of people he works with who are blacks from Dorchester and Roxbury. He took advantage of Harvard's free offer of one course to its employees.

Prof. Newman took the course to teach it herself or incorporate some of the knowledge into the American Literature course she teaches at Southern University in Baton Rouge.

Teaching the class which met three times a week was Prof. Ewart Guinier, chairman of the Afro-American Studies Department. The course studied the effects on the Black Liberation Movement of the cold war; the Supreme Court School Desegregation decision of 1954; the emergence of Martin Luther King Jr., his non-violent mass positive-action movement, as well as the concept of Black Power.

Black Studies began to be introduced in the majority of the universities in the Boston area after the assassination of Martin Luther King Jr., April 4, 1968. Black students felt the study of black history, literature, and culture was being neglected. And responding to demands to offer courses dealing with the Black experience in this country, Africa and the Caribbean, the universities took action.

THE STUDENTS — Clotilde Steason and Veda Daly attend Afro-American Studies class at Harvard. (Sam Hammat photos)

They offered courses with and without credit to their students and in some cases to the community. Like Harvard's Rosovsky Report, or UMass-Boston's Afro-American Studies Committee, the recommendations were made to the deans and faculty for an Afro-American Studies program at many universities.

Now, Harvard, Brandeis and Boston State College offer undergraduate degrees in Afro-American Studies and Boston University offering a master's degree.

"Each year we have about a thousand inquiries by letter, telephone, from educators, newspapers, congressmen, legislators asking us questions about what we are doing," says Prof. Guinier. He states that when the faculty set up the department in April, 1969, they were determined that it should be innovative and relative to many disciplines.

He cites one course, "Introduction to Black Culture," in which there were four visiting experts in diverse fields that came to Harvard to give a few lectures each.

Abdias Do Nascemento, a Brazilian artist now at the State University of New York at Buffalo, showed the film Black Orpheus and then had discussions about it.

Alan Lomax from Columbia University gave two lectures on the song and dance of African peoples in Africa and the US, showing the cultural use of song and dance and music as a method of communication, a method of expressing the spirit of the culture of African people.

Lomax, a white ethno-musicologist had records that he played and, according to Guinier, you could hear records of certain tribes in Africa very similar to records of blacks in the deep South. He also played some European music, showing that African music contributed to European music.

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Report on black studies

★ BLACK STUDIES
Continued from Page 16

In the same course was Sterling Stuckey from Northwestern University. He gave several lectures on the Nationalist Trend in Black Thought and Black Protest Movements from the revolutionary days with Paul Cuffee of New Bedford.

Cuffe, a very wealthy black man, was a sea captain. He had several ships and helped to transport slaves or former slaves to help establish the nation of Sierra Leone on the West coast of Artica.

Another lecturer, Professor Rout from Michigan State, is an historian and also a practicing musician with about seven other professors. They give concerts throughout the country in which they delineate the history of Black culture. Professor Rout gave a couple of lectures on Blacks in Brazil.

LiVaughn Chapman, head of Special Admissions at UMass.-Boston, says that Harvard has the best Black Studies Department in the area. But other universities are attempting to match Harvard's program.

Like other universities, UMass.-Boston has been offering courses in Black Studies for about three years. But beginning this fall it will have an Afro-American Studies program under the direction of Douglas Davidson from Atlanta University.

Dr. Nana N'Ketsia, for example, will teach a course on the "Politics of Africa" and another on the "Peoples and Cultures of Africa." Dr. N'Ketsia was once an ambassador to the United Nations. Dr. James Blackwell, chairman of the Sociology Department, will teach a course on "Racial and Ethnic Relations." "Research and methods: The Anti-Slavery Movement" will also be taught by Professor Ruchames in the History Department.

Dr. James Blackwell, who has been actively involved in setting up the Afro-American Studies Department at UMass-Boston feels that universities in general have not made a long term commitment to Black Studies.

Dr. Guinier agrees. "There seems to have been a reluctance on the part of Harvard to make any long range projections about anything relating to minority students including Blacks," he says.

In 1969, 13 black students presented 13 demands to Northeastern University, and one of them called for the establishment of an Afro - American Institute.

For three years the Institute has been offering classes in Black Studies. The classes were held at the Norfolk House in Roxbury without any credit being given. Because of this lack of incentive for the students to take the course and also because the classes were not held on the campus, Associate Dean of Students, Roland Latham is not surprised the Institute failed.

According to Latham, the Institute was approved and funded by the university president.

But because it didn't meet staff requirements by the Faculty Senate it was not able to offer a good Balck Studies program to Northeastern students. The majority of the people taking the courses for the past three years have been community people. But Dean Latham who has a degree in Human Relations and comes from Milton, sees hope for the Institute. He is presently acting as liaison between the Institute and the University. This fall the Institute will begin to offer courses in Black History, Arabic and Swahili with credit.

Next year Brandeis will graduate their first students majoring in Black Studies. Harvard already has graduated its first 14, and Guinier feels that all fields are open to them.

Guinier reports that four have been admitted to law schools; two are going to write; three were accepted by Graduate Schools of Education at Columbia, and Atlanta Universities; two were admitted to business schools (including Harvard Graduate School of Business Administration); one was admitted to Divinity School at Rochester; one to Princeton for graduate work in Public Administration and one is going to travel before he makes up his mind.

Of the 14 concentrators, 10 graduated with honors, three graduated with magna cum laude and one with suma cum laude.

Some universities, Cornell, for example, restricts black study courses to only black students. Of the 1000 students enrolled in the 30 black studies courses at Harvard, Dr. Guinier observes that about 40 to 60 percent are white, but that among those majoring in black studies, only 20 percent are white.

"Unlike traditional departments we examine the black experience from a black perspective — from the point of view of black people who lived that experience," says Guinier, who sees black culture as neither inferior nor superior to another culture. To him it has been a serviceable means of black survival.

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APPENDIX III

Ms. Pamela J. Meyer
430 East Monroe Avenue
Kirkwood, Missouri 63122
July 31, 1972

President Derek Bok
Harvard University
Cambridge, Massachusetts 02138

Dear President Bok:

I am writing to express some feelings I came to while we were at Harvard during the 1971-72 academic year, at which time my husband, Gerald J. Meyer, was a Nieman Fellow.

During our time at Harvard, I was privileged to attend some classes offered by the Department of Afro-American Studies. I found these classes to be equal in merit with other classes I attended during the year.

I was distressed, therefore, to witness the continual verbal abuse directed at the department. The criticism often emanated from Harvard faculty members who had no direct contact with the Department of Afro-American Studies, or worse, from professors whose own classes I had attended and whose classroom performance and scholarship I would not evaluate as exceptional.

It is my feeling, therefore, that much of the criticism leveled at the Department of Afro-American Studies is racist in character. However, since racism is not unique to Harvard, I will only state that conclusion and move on to what my greatest fears are for Harvard as reflected by its treatment of this controversial department.

First of all, the Department of Afro-American Studies is so new that it is obvious that it will require the full time and resources of its faculty if it is to develop into a truly excellent department. As the situation now stands, too much of this creative drive and input is being squandered on the job of survival.

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Certainly, there are problems in the department, as is true of all Harvard departments such as the department of history, but to keep any such departments continually on the defensive is to assure the continuation of those problems and to indefinitely postpone solutions.

What is most distressing, however, is the crowd psychology that appears to be operating in the Harvard community as regards the Department of Afro-American Studies. It was my impression that there is only one acceptable position on the issue and there did not appear to be even one maverick who was willing to inquire if perhaps the Emperor wasn't wearing any clothes. I immediately wonder if that maverick is missing on other issues, and, if so, what that portends for the future of excellence and innovation at Harvard.

I thank you for taking the time to read this letter. I assure you that I do not write out of any feelings of guilt-ridden liberalism but rather out of a sincere concern for the well being of Harvard. I would appreciate hearing any comments you have about my concerns.

Sincerely,

Pamela J. Meyer

CC: Chairman, Department of Afro-American Studies

APPENDIX IV

Afro-American Studies

Faculty of the Department of Afro-American Studies

Ewart Guinier, *Professor of Afro-American Studies (Chairman)*
Pierre-Michel Fontaine, *Lecturer on Afro-American Studies*
Edmund B. Gaither, *Lecturer on Afro-American Studies*
Ephraim Isaac, *Associate Professor of Afro-American Studies*
Azinna Nwafor, *Assistant Professor of Afro-American Studies*
Stanlake Samkange, *Lecturer on Afro-American Studies*
Tommie Marie Samkange, *Lecturer on Afro-American Studies*
Geneva Smitherman, *Lecturer on Afro-American Studies*
Hubert E. Walters, *Lecturer on Afro-American Studies*

Primarily for Undergraduates

Afro-American Studies 9. An Introduction to African Languages *

Associate Professor Ephraim Isaac

A study and examination of several major African languages, including Amharic, Swahili, Wolof, Hausa, Ibo, Yoruba, Twe, and Mandingo. There is special emphasis on oral expression and listening comprehension of the individual languages and an examination of the languages in the light of a linguistic approach.

Note: Classes meet five times each week: four hours in separate groups to gain the necessary audio-lingual foundation of the respective languages and one hour of lecture to deal with the general problem of African linguistics.

Full course. Hours to be arranged. 2303

[*Afro-American Studies 21ar. Seminar: Dynamics of the Black Community* *]

Mr. ———— and guest lecturers

Prepares students for systems — changing work in the Black community. Objective organizational and ideological descriptions of the Black community are presented. Analytical and research skills are developed in order to make an analysis of the state of the Black community and the nature of its oppression. An understanding of the alternative goals, strategies, and ideologies proposed in the community is sought. A research paper is required and topics are chosen from a list of research and analytical topics growing out of the needs and requests of indigenous organizations in specific communities. Such topics are

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designed to be researched primarily with resources in a university. Back-up research in the community is possible.

Note: To be given in 1972–73.

Half course (fall term). Hours to be arranged. 2909

[*Afro-American Studies 21br. Practicum: Dynamics of the Black Community* *]

Mr. ———— and guest lecturers

Continuation of Afro-American Studies 21ar.

Note: To be given in 1972–73.

Half course (spring term). Hours to be arranged. 6787

[*Afro-American Studies 23r (formerly Afro-American Studies 23). Conference Course: Post-Conviction Rights and Remedies*]

Mr. ————

Areas studied include: rights to employment; rights to parole; rights on parole; and rights of inmates, with emphasis upon the role of conjugal visits within the rehabilitative framework. Field studies are made of the Department of Corrections Institutions, the Department of Parole, the Division of Employment Security, and state courts.

Note: To be given in 1972–73. May not be taken by students who took Afro-American Studies 23 in 1969–70. May be repeated only once.

Half course (fall term; repeated spring term). F., 2–4. 4757 (VII, VIII)

Afro-American Studies 32a. History and Development of Afro-American Literature

Dr. Geneva Smitherman

Examines Afro-American literature from beginning to present, with emphasis on literature before 1940. Though assuming the uniqueness of Black literature, the course considers Afro-American writers in the context of the Anglo-American literary tradition. Special attention is given to the political problems of Black writers in various stages of American history. Works studied include the poetry of Wheatley and Horton, slave narratives, the writings of Douglass, Walker, DuBois, and those of the Harlem Renaissance.

Half course (spring term). Tu., Th., at 10, and another hour to be arranged. 6482 (XII)

Afro-American Studies 32b (formerly Afro-American Studies 32). Contemporary Afro-American Literature

Dr. Geneva Smitherman

A critical survey of recent Black writing, with emphasis on poetry and drama. Special attention is given to the developing Black Aesthetic and the socio-political concerns of Black artists. Examines such writers as Imamu Baraka, Don Lee, Ed Bullins, Etheridge Knight, Sonia Sanchez, and Douglas Turner Ward.

Half course (fall term). Tu., Th., at 10, and another hour to be arranged. 1124 (XII)

[*Afro-American Studies 34a. Mass Media and the Black Community* *]

Mr. ————

A critical look at the role of the media in defining how Blacks and Whites see the Afro-American experience in this country. Special attention is paid to political, technical, and economic considerations that influence media performance, and to deciding whether inaccuracies in news of the Black community are primarily political in origin or are similar to inaccuracies routinely found in news of the White community. Past and present media performance are compared.

Note: To be given in 1972–73.

Half course (fall term). Hours to be arranged. 6714

[*Afro-American Studies 34b. Practicum: Mass Media and the Black Community* *]

Professor Ewart Guinier and assistant

Theory and structure of implementation of new communications systems.

Note: To be given in 1972–73.

Half course (spring term). Hours to be arranged. 7353

Afro-American Studies 95a. Black Identity: Foundation for a Black Psychology

Dr. Tommie Marie Samkange

Overview of ethnocentric meanings inherent in the captive, historical posture occupied by Afro-Americans; and a discussion of the ways in which activities engaged in destroyed or distorted the acquisition of a sense of significance. Particular attention is devoted to the findings from the social and behavioral science research which created or sustained a social climate that recognized Afro-Americans not only as different but as inferior. Black identity is presented as a mental health model with therapeutic reactions to the ecology of white racism.

Note: Includes a research component and/or a community service.

Half course (fall term; repeated spring term). Tu., Th., at 12. 2073 (XIV)

Afro-American Studies 95b. Black Identity: Foundation for a Black Psychology

Dr. Tommie Marie Samkange

Externalizing-internalizing dimensions of personality structure and behavior receive special attention, as well as affective responsiveness in a changing society. The social and psychological aspects of the concept of Blackness are explored in relationship to resulting changes in Afro-Americans which invariably lead to changes in the way they relate to their environment.

Note: Includes a research component and/or a community service. *Prerequisite*: 95a.

Half course (spring term). Hours to be arranged. 5692

Afro-American Studies 97hf. Tutorial for Credit — Sophomore Year *

Members of the Department

Topics in African and Afro-American Studies. Perspectives, methods, and substance of Afro-American Studies with emphasis on current problems, African survivals and myths, symbolic aspects in music and language.

Note: Required of concentrators in their sophomore year; open to all other students. Permission of the Department is required.

Half course (throughout the year). 5895

Afro-American Studies 98. Tutorial for Credit — Junior Year *

Assistant Professor Azinna Nwafor and others

Methodology in Afro-American Studies.

Note: Required of concentrators in their junior year; open to all other students with the permission of the Department Chairman.

Full course. M., W., F., at 11. 6272

Afro-American Studies 99. Tutorial for Credit — Senior Year *

Dr. Tommie Marie Samkange

Research design and special projects.

Note: Required of honors concentrators in their senior year.

Full course. 8654

For Undergraduates and Graduates

Afro-American Studies 100a. Blacks in the Development of Western Industry, Politics, and Art

Mr. ———

Examines industry and politics on a world scale.

Half course (fall term). Hours to be arranged. 1325

Afro-American Studies 100b. Blacks in the Development of Western Industry, Politics, and Art

Mr. ———

Examines politics intimately and comprehensively studies the influence of Blacks on Western literature and arts as well as politics.

Half course (spring term). Hours to be arranged. 1833

Afro-American Studies 101. The Economic Situation of Black Americans *

Mr. ———

The fundamental forces determining the general economic situation and the operation of an economic system is elaborated to develop a basic conceptual framework within which to analyze the economic situation of Afro-Americans.

The analysis is illustrated by the use of current and historical statistics. Major proposals for change are examined and an attempt is made to generalize about the properties of an ideal method for resolving the economic problems confronting Black Americans.

Half course (spring term). M., W., (F.), at 10. 8175 (III)

Afro-American Studies 105a. The History of the Spanish-Speaking Peoples of the United States

Mr. ———

A social history of the origin and development of the Chicano people of the Southwest and of the people of Puerto Rico up to the severance from the rest of the Spanish American world and their incorporation into the United States (1848 and 1899, respectively). The extermination and/or subjugation of the pre-Columbian cultures of those areas by the Spaniards and the survivors' hispanicization are discussed. The African influence in both peoples is compared.

Half course (fall term). Tu., Th., at 12. 4364 (XIV)

Afro-American Studies 105b. The History of the Spanish-Speaking Peoples of the United States

Mr. ———

A study of the socio-cultural changes and the effects of Americanization on the Chicano population of the Southwest and on the Puerto Rican nation since the conquest (1848 and 1899, respectively). Subsequent Puerto Rican immigration to the mainland and subsequent Mexican immigration to the conquered territories, as well as Central American and Caribbean immigration, are discussed. Anglo-Chicano and Anglo-Puerto Rican relations in the United States are studied. The role of the Spanish-speaking in the American wars of the 20th century and in the labor movements (M.P.I., the Raza Unida Party, etc.), and their prospects for the future, form the basis of the final discussions.

Prerequisite: Afro-American Studies 105a.

Half course (spring term). Tu., Th., at 12. 3461 (XIV)

Afro-American Studies 109. The Black Idiom

Dr. Geneva Smitherman

Linguistic analysis of Afro-American speech patterns and rhetorical style. Examines the origin of the idiom and considers its value and function from a socio-cultural perspective.

Note: Some fieldwork in the community is required.

Half course (spring term). Tu., Th., at 11, and another hour to be arranged. 6355 (XI, XII)

[*Afro-American Studies 110a (formerly Afro-American Studies 10). An Introduction to Black Civilizations*]

Dr. ———

An interpretative survey of African history from about 3000 B.C. to 1591 A.D. with attention to the development of various states, kingdoms, and empires, such as Nubia, Axum (Ethiopia), Ghana, Mali, Songhay, Kanem-Bornu,

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Kongo, Zimbabwe, and the East-African states; their cultural, social, commercial, and religious achievements as well as their contributions to world civilization. Concludes with an introduction to the causes of the decline of the African states, the development of slavery, and the African heritage of the Afro-American people. Emphasis is on the analysis of literary, archeological, and historical source material.

Note: To be given in 1973–74.

Half course (fall term). Tu., Th., (S.), at 12. 2819 (XIV)

Afro-American Studies 110b. An Introduction to African Religions and Philosophy

Associate Professor Ephraim Isaac

Deals with the traditional African religious concepts and practices to give an overall picture of the African *Weltanschauung* as well as to analyze the most basic tenets of belief and practice held in common by most Africans. While the major emphasis is on traditional religion, there is a brief discussion of the role Christianity and Islam played in the African continent.

Half course (spring term). Tu., Th., (S.), at 12. 3984 (XIV)

Afro-American Studies 110c. Black Civilizations 1600 to 1960

Mr. ———

A survey of sub-Saharan history from 1600 to the eve of African independence in 1960.

Half course (spring term). Tu., Th., at 12. 8950 (XIV)

Afro-American Studies 110d. Christianity in Modern Africa

Mr. ———

Examines the impact of Christian missionary activities upon African societies from 1736 to the present.

Half course (fall term). Tu., Th., at 11. 8973 (XIII)

Afro-American Studies 111a (formerly Afro-American Studies 11). Study of the Concept and History of Slavery

Associate Professor Ephraim Isaac

An investigation of the origins of slavery as a social institution and its practice in ancient Egypt, Assyria, Babylonia, Classical Greek, Early Church, and Islam. At the same time considers a critical analysis of the concept of slavery in the thoughts of Xenophon, Plato, Aristotle, the Stoics, Paul, Augustine, Aquinas, Luther, Jean Bodin, and John Locke. Continual attempts are made to draw attention to the Afro-American peoples' history and experience.

Half course (fall term). Tu., Th., (S.), at 9. 8742 (XI)

Afro-American Studies 112a (formerly Afro-American Studies 112). An Introduction to Ethiopian History and Religion

Associate Professor Ephraim Isaac

An outline of Ethiopian religio-political history from about 500 B.C. to 1868 A.D., putting special emphasis on the nature of the development of the Ethiopian

Black civilization and the impact it had on the development of Black religion and nationalism among other African and Afro-American peoples in the early decades of this century.

Half course (spring term). Tu., Th., (S.), at 9. 1118 (XI)

Afro-American Studies 112b. An Introduction to Geez (Ethiopic) Literature

Associate Professor Ephraim Isaac

A study of the development of Geez (Ethiopic) literature with particular attention to pre-16th century works. An analysis of the major forms of Geez works (*Gadle, Zena, dersan*, etc.), with some emphasis on reading historical texts.

Note: A knowledge of Geez would be extremely useful, but the reading is from translated texts.

Half course (fall term). Hours to be arranged. 8967

Afro-American Studies 113a (formerly Afro-American Studies 13). Africa in World Politics

Assistant Professor Azinna Nwafor

Deals with the significance and consequence of the emergence of Africa as an independent actor in international politics. Explores the movements for decolonization in Africa; the forces mobilized for independence struggles and the ideologies under which the struggles were waged. Efforts are made to relate African independence movements to struggles elsewhere for national liberation, with a view to delineating what is unique in African experience, and what features it shares with other wars of independence. The relationship between the re-emergence of Africa and the rise of black nationalism in the United States is also stressed.

Half course (fall term). Tu., Th., (S.), at 1. 2841 (XV)

Afro-American Studies 113b (formerly Afro-American Studies 13). The Politics of Liberation

Assistant Professor Azinna Nwafor

An examination of theories and strategies of liberation. Readings from contemporary political and social thinkers from Marx to Fanon.

Half course (spring term). Tu., Th., (S.), at 1. 2216 (XV)

Afro-American Studies 115a. African History (B.C.)

Dr. Stanlake Samkange

Introduction to the study of African civilization to the early Christian era. Deals with a broad introduction to the ethno-historical culture of the African continent with special emphasis on the analysis of historical developments in the various regions of the continent, and the contributions of Black Africa to the development of modern civilization of the western world.

Half course (fall term). M., W., F., at 2. 6422 (VII)

Afro-American Studies 115b. African History (A.D.)

Dr. Stanlake Samkange

Continuation of Afro-American Studies 115a from the early Christian era to the present.

Note: May be taken independently.

Half course (spring term). M., W., F., at 11. 5909 (IV)

Afro-American Studies 116a. Political Development in the Caribbean

Dr. Pierre-Michel Fontaine

Explores the tension between the appearance of political independence and the reality of economic dependence; the myth of racial liberalism and the reality of racism. Examines the relationship between race and revolutionary consciousness; the Black Power movement in the Caribbean; and the area's contribution to Pan Africanism.

Half course (fall term). Hours to be arranged. 1126

Afro-American Studies 116b. Race and Politics in Latin America

Dr. Pierre-Michel Fontaine

A comparative analysis of socio-racial stratification in Latin America from an interdisciplinary perspective, with emphasis on the political implications. The condition of the Black man in Brazil, Venezuela, Colombia, and Cuba are examined. Significant consideration is given to the situation of the Indian in Mexico, Central America, Bolivia, Peru, and Brazil. The politics of the Afro-Brazilian religions is explored.

Half course (fall term). Hours to be arranged. 0367

Afro-American Studies 116c. Race and International Relations

Dr. Pierre-Michel Fontaine

An inquiry into the influence of the racial factor on international politics, and organization, and on foreign policy including the historical legacy and the international protection of human rights.

Half course (spring term). Hours to be arranged. 8982

Afro-American Studies 116d. Caribbean Peoples in the United States

Dr. Pierre-Michel Fontaine

Half course (spring term). Hours to be arranged. 2825

Afro-American Studies 117a. An Introduction to the History of Southern Africa, 1400–1852

Mr. ———

Examines the iron-age culture of southern Africa up to 1852 and investigates factors underlying state formation; assesses the impact of alien influences on indigenous peoples in Southern Africa.

Half course (fall term). M., W., F., at 10. 5372 (III)

Afro-American Studies 117b. The Challenge to Colonialism in Southern Africa, 1852 to the Present

Mr. ———

The development and present nature of racial conflict in Mozambique, Angola, Azania (South Africa), Zimbabwe (Rhodesia), and Namibia (South West Africa); assesses the Black premises on self-determination; the role of the international community in liberation of Southern Africa; the contradictions militating against resistance movements; and examines the level of self-realization achieved by Blacks between 1852 and the present.

Half course (spring term). M., W., F., at 10. 6171 (III)

Afro-American Studies 118a. Afro-American History to 1865

Mr. ———

Examines not race relations but the historical evolution of the black community in the United States. While assuming an influence by the larger immediate community, the course explores the political, social, and economic dynamics of the black community in historical perspective. Particular emphasis is on the changing political behavior of that community and an attempt is made to relate this to the changing status of African people the world over.

Half course (fall term). Hours to be arranged. 3731

Afro-American Studies 118b. Afro-American History, 1865 to the Present

Professor Ewart Guinier and guest lecturers

An intensive study of Afro-American history since the Civil War, with special emphasis on the intellectual, economic, social, and cultural contributions of Blacks. Topics which are given much attention include the Reconstruction and post-Reconstruction eras, Afro-Americans vis-à-vis successive Presidential administrations since 1901, the problems of identity, self-help, and protest, the rise and growth of Black Nationalism, and evaluation of source materials.

Half course (spring term). Th., 1–3. 5023 (XV, XVI)

[*Afro-American Studies 119a. Pan-Africanism: 1971*]

Mr. ———

1900–1917: Sylvestre Williams, W. E. B. DuBois, Marcus Garvey. 1917–1945: Garvey, DuBois, George Padmore, Aime Cesaire, C. L. R. James. 1945– : DuBois, Nkrumah, Frantz Fanon, Malcolm X, Stokely Carmichael. The Africanisms symbolized by these names are analyzed in relation to each other, also in relation to the Boer War, World War I, the founding of the Third International, World War II, Bandung, "Black Power."

Note: To be given in 1973–74.

Half course (spring term). F., 1:30–3:30. 7083 (VI–VIII)

Afro-American Studies 120a. Aspects of Black Self-Determination in Labor and Politics (1919–1945)

Professor Ewart Guinier

The development of the Black Liberation Movement is viewed historically and analyzed in terms of the broad social forces which determine its condition.

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Attention is given to Pan Africanism, Garveyism, the Depression, and World War II. A critical analysis is made of the role of radical movements, the organizing of the C.I.O., the general attitude projected by the New Deal, and the March on Washington Movement. Several case studies provide the basis for examining concepts which promoted or hindered group solidarity and/or effective coalition strategies and tactics. Concentrates on Northern urban centers, especially New York City. Throughout, parallels are drawn with the current situation in the Black community.

Note: Students work individually on selected topics of present interest.

Half course (fall term). M., W., (F.), at 11. 1270 (IV)

Afro-American Studies 120b. Black Efforts at Self-Determination in Labor and Politics (1945 to the Present)

Professor Ewart Guinier

The effect on the Black Liberation Movement of the Cold War (loyalty order, Korea, and McCarthyism); the split in the C.I.O.; the Henry Wallace Progressive Party campaign of 1948; the emergence of black political and labor caucuses; the Supreme Court school desegregation decision of 1954; Martin Luther King, Jr., and his nonviolent mass positive-action movement; the concept of Black Power.

Half course (spring term). M., W., (F.), at 11. 5054 (IV)

Afro-American Studies 121a. An Introduction to the Black Experience

Mr. ———

This course, interdisciplinary and cross-cultural, attempts to survey salient aspects of the Black Experience in the major centers of African peoples over the past several centuries. Lecture-discussion and film and slide presentations delineate some of the major artistic, political, religious, and social moorings of the African on the continent and in diaspora, with a view toward accentuating differences as well as common denominators in the Black Experience. Considerable attention is given to continuities and discontinuities in the Black Experience (especially in North America), to strategies used by Europeans to oppress African peoples, and to African strategies of resistance during and following enslavement in the Americas. The course is divided into three major segments: 1.) African Song and Dance styles, focusing on the extent to which song and dance in the Americas have been influenced by Africa and Africans. 2.) The African in Latin America. 3.) The African in North America.

Half course (spring term). Hours to be arranged. 2251

Afro-American Studies 121b. A History of Blacks in American Cities, 1870–1970

Mr. ———

An examination of the causes of migration, and of the political, social, and economic aspects of black life in major American cities.

Prerequisite: One full course in Afro-American history or the social sciences, or the permission of the instructor.

Half course (fall term). Hours to be arranged. 2469

Afro-American Studies 121c. Africans of the Diaspora

Dr. Stanlake Samkange

Examines the migration of African communities to the Middle East, Asia, and Europe from ancient times to about the 12th century. The conquest of parts of Europe by the Moors, their contribution to European civilization and eventual withdrawal from the Iberian Peninsula are closely scrutinized. The history of Black people in the United States, Canada, the Caribbean, and South America is examined and their contribution to contemporary culture assessed.

Half course (spring term). Hours to be arranged. 3000

Afro-American Studies 130a (formerly Afro-American Studies 130). The African Experience Through the Novel

Dr. Stanlake Samkange

Half course (fall term). M., W., F., at 3. 1130 (VIII)

Afro-American Studies 130b. African and Afro-American Literature

Mr. ———

Half course (spring term). Hours to be arranged. 2376

Afro-American Studies 131a. Introduction to the Field of African Art

Dr. ———

The ethnographical map of art-producing Africa. Major archaeological evidence: Tassili, Nok, Ife, Sao. The arts of Nigeria and of the Kongo.

Half course (fall term). Th., 3–5. 3476 (XVII, XVIII)

Afro-American Studies 131b. Style Sectors of African Art

Dr. ———

The Savannah Group, the Dan-Ngere Group, the Cameroon Group, the Ogowe River styles, Central Congo groups.

Half course (spring term). Th., 3–5. 2849 (XVII, XVIII)

Afro-American Studies 132a. Black Culture

Mr. ———

Half course (fall term). Hours to be arranged. 4992

Afro-American Studies 132b. Afro-American Art in Africa and the West Indies

Mr. Edmund B. Gaither

Historical survey of Afro-American visual arts and their African and Caribbean background. Attention also given to theoretical problems in the discussion of Afro-American art, its definition, etc.

Half course (spring term). Th., 1–3. 6066 (XV, XVI)

[Afro-American Studies 133a (formerly Afro-American Studies 33). Afro-American Letters and Thought (1914–1932)]

Dr. ———

Literature, art, and ideas of the period between the onset of World War I and the onset of the Depression are examined and discussed.

Note: To be given in 1973–74. Freshmen are admitted only with the approval of the instructor.

Half course (fall term). Th., 3–5. 5276 (XVII, XVIII)

[Afro-American Studies 133b. Afro-American Letters and Thought (1932–1960)]

Dr. ———

A review of literature and ideas from the Depression to the radicalization of the Freedom Movement, with some attention to the other arts.

Note: To be given in 1973–74. Freshmen are admitted only with the approval of the instructor.

Half course (spring term). Th., 3–5. 2342 (XVII, XVIII)

Afro-American Studies 134ar. Creative Writing Workshop *

Mr. ———

Half course (fall term; repeated spring term). Hours to be arranged. 4443

Afro-American Studies 134b. Major Afro-American Authors

Dr. Geneva Smitherman

Intensive analysis of the works of Richard Wright, Ralph Ellison, James Baldwin, Langston Hughes, and Imamu Baraka. These writers are considered in terms of their socio-political thought, their role in the development of modern Afro-American literature, and their place in American and Western literary history.

Half course (fall term). Tu., Th., at 11. 1681 (XIII)

Afro-American Studies 135a. (formerly Afro-American Studies 135). History of Black Music, Part I

Dr. Hubert E. Walters

The impact of the African music idiom on the music of Europe and the Americas. An examination of the elements of African music; their use in African societies and their impact on the development of European music.

Half course (fall term). F., 4–6. 3557 (XVIII)

Afro-American Studies 135b. History of Black Music, Part II

Dr. Hubert E. Walters

Continuation of Afro-American Studies 135a. A thorough examination of the elements of West African music. Particular attention is given to the presence of West African music elements in Afro-American music from 1865 to the present.

Half course (spring term). F., 4–6. 4533 (XVIII)

[Afro-American Studies 140a. Science, Technology, and Black Community Development]

Mr. ———

This course attempts to analyze and investigate the implications of science and technology in the formation, development, maintenance, and control of Black and Third World communities. Particularly, it seeks to develop a greater awareness of the role of science and technology in developing and maintaining political and social systems. It pursues the policy implications of new technological developments as they relate to emerging Black nations and it further attempts to define the scientific and technical systems to the expression of human and social values. Therefore, the course redefines the roles of science and technology as they relate to the humanistic aspirations of African and Third World peoples.

Note: To be given in 1973–74.

Half course (spring term). Hours to be arranged. 5267

Afro-American Studies 192. Seminar in Black Culture

Dr. Geneva Smitherman

A problem-oriented course, the goal being to objectify the uniqueness of Afro-American culture, to examine the socio-political conditions under which it developed, and to define the specific cultural contributions of Blacks to America. Possibilities for intensive research include: the development of Black music and dance, their African origins, and their assimilation into American popular culture; Black protest style and its contribution to contemporary American protest style; Black folklore, its African origins, and its survivals in contemporary America.

Half course (spring term). Tu., 2–4, and another hour to be arranged. 2907 (XVI, XVII)

Afro-American Studies 196. Conference Course: History of Central Africa

Dr. Stanlake Samkange

Half course (spring term). Hours to be arranged. 1346

Afro-American Studies 198. Seminar: History of Southern Africa

Mr. ———

A problem-oriented course in which neglected themes in Southern African history are explored through primary sources.

Half course (spring term). Th., 2–4. 3499 (XVI, XVII)

Afro-American Studies 199. Conference Course: Topics in African and Afro-American Historiography *

Mr. ——— *and other members of the Department*

A project-oriented course in which the problems and techniques of writing history are examined from a Black perspective.

Half course (fall term). Th., 2–4. 4250 (XVI, XVII)

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APPENDIX V

The following paragraphs give brief descriptions of the background, experience, publications, academic attainments, formal lectures, and research in progress by the department's faculty of 1972-1973:

Ewart Guinier, Professor and Chairman: student, Harvard College, 1929-31; B.S. cum laude, City College, New York, 1935; M.A., Columbia, 1939; J.D., New York University, 1959; M.A. (honorary), Harvard, 1969. Assistant Vice President Harlem Research Laboratory, New York City, 1933-1935; director Intake Welfare Department, New York City, 1935-37; examiner, director Service Rating Bureau, New York City, 1937-41; international secretary-treasurer Congress of Industrial Organizations Public Workers, 1946-53; realtor, Queens Home Sales Company, 1955; account executive Arthur Milton Agency, insurance, New York City, 1956; consultant Pensions, Newark, 1953-54, New York City, 1954--, Government of Sierra Leone, 1961-62; co-producer Ballad for Bimshire and other plays, New York City, 1963; executive director Brownsville Community Council, Inc., 1965-66; associate director Agency Intramerica Life Insurance Company, New York City, 1966. Associate director, Urban Center, Columbia, 1968-69; director Douglass Urban Corporation, 1969--; professor and chairman, Afro-American Studies, Harvard, 1969--; founder, chairman, Jamaica Coordinating Council,

Harlem Affairs Committee, also advisory board, Black Heritage: A History of Afro-Americans. Chairman, Queens Urban League, 1962-68. American Labor Party candidate for Borough President of Manhattan, 1949. Board of Directors, Public Education Association, New York Urban League, Queens College Speech and Hearing Center, Center for Uuban Education. Served with AUS as education and information officer, 1942-46. Urban Fellow Columbia, 1969. Member African-American Chanber of Commerce, N.A.A.C.P. (life membership), Academy of Political Science, contributor of Articles professional journals.

Pierre-Michel Fontaine, Lecturer: University of Haiti, 1957-61 B.A. and LL.B.; University of Denver, Graduate School of International Studies, Ph.D., 1968; Hague Academy of International Law, certificate, 1967; research and publications include: "Les Projets de Convention Interamericaine des Droits de l'Homee," Revue Belge de Droit International, No. 1, 1969; Functionalism and Regionalism in International Organization: The United Nations Economic Commission for Latin America; (Lexington, Weiss, 1972); "West Indian Contributions to (Black) Nationalism," in Inez S. Reid (ed), The Black Prism (New York, 1970); "Relations Between the United Nations and the Organization of American States," (UNITAR, 1972); Projects: "Human Rights and Conflict Resolution in the Inter-American System: The Dominican Crisis of 1963 and the Honduras-Salvadorean War of 1969;" "Education and Political Socialization in Haiti;" "Haiti and Afro-America: Prospects for the Future," to be

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published in Spring 1973 by African-Heritage Studies Association; Other projects: "Government Control and Transnational Corporations in Latin America," Transnational Corporations and Political Development the Caribbean and Latin America," to be read at the 1973 meeting of the American Political Science Association; member American Political Science Association, New England Political Science Association, International Studies Association, Peace Research Society (International), National Conference of Black Political Scientists.

Ephraim Isaac, Associate Professor: B.A., Philosophy and Music, Concordia College, Minnesota; B.D., Harvard Divinity School, Harvard University; M.A., Harvard; Ph.d., Near Eastern Languages and Literature, Harvard University; publications include: An Amharic translation of "The Messiah," 1961; "The Hebraic Molding of Ethiopian Culture," Mosaic, 1965, Jewish Digest, 1965; The Ethiopian Church, 1967; A Study of Mashafa Berhan and the Question of the Hebraic-Jewish Molding of Ethiopian Culture; "An Obscure Component in Ethiopian Church History," in the Ethiopian Observer; A New Text--Critical Introduction to Mashafa Berhan, with a translation of Book I, forthcoming; an English version of The Ethiopic Testament of Abraham; (editor), Proceedings of the First National Conference on Literacy in Ethiopia, 1972, Haile Selassie I, University;

"Social Structure of the Ethiopian Church," 1972; Gadle Qawestos: Heretofore An Unknown Geez Hagiography of the 15th Century, 1972; current work in progress includes the Geez Project, listed elsewhere in appendix form; languages include: Amharic, Galligna, English, French, German, Biblical and Modern Hebrew, Greek, Latin, Aramaic, Geez, Syriac, Arabic, Italian, and Danish; Chairman, The Committee for Ethiopian Literacy; Director, First Boston African-Ethiopian Cultural Arts Festival.

Azinna Nwafor, Assistant Professor: B.A., Mathematics, Harvard College; Ph.d., Political Science, University of Michigan; publications include: "Prelude to Biafra. An Analysis of the Biafra-Nigeria Conflict," 1968; "The Cold War and International Order," 1968; forthcoming, "Lumumba Revisited: International Peacekeeping and National Liberation," and "Born in Fire: Biafra," recently completed trip to China to be the subject of forthcoming article in the New York Review of Books.

Stanlake Samkange, Lecturer: B.A., History and English, University of South Africa; B.A., honors, History, University of South Africa; M.S., Education, Indiana University; Ph.d., American, Medieval, African History, areas, Indiana University; organizing secretary, Nyatsime

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College; publisher and columnist and public relations consultant in Africa; memberships: African Loan and Development Company, Christian Action, African Benevolent Society, and Waddilove Mission School--oldest Methodist mission in Rhodesia; secretary of the African National Congress, vice-president of the Central Africa Party in Rhodesia; and publicity director of the Zimbabwe African National Union; participant with wife, Dr. Tommie Marie Samkange, in 1959, Chet Huntley, National Broadcasting Company, on one-hour program on Central Africa; traveled extensively in all parts of Africa and Western Europe as well as the United States; toured Germany for five weeks in 1960 and presented a paper on Rhodesia to the Conference of Different Civilizations; conference participations include: International Conference on Christian Education In a Changing Africa, December, 1961, University College of Rhodesia; Conference of the Institute of Different Civilizations, 1960, Brussels, Belgium, presented a paper; Conference on Africa, Columbia University, September 1966; panel member for the American Society of African Culture meeting in Atlanta, Georgia, June, 1965. Books include: The Chief's Daughter Who Would Not Laugh, 1964, Longmans, Green, London, A reader used in West Africa, India, Egypt, and Southern Africa; On Trial for My Country, Heinnemans, Ltd. London, 1966,

(also in paperback); The Origins of Rhodesia, Heinnemans, Ltd., London, won 1970 Herskovitz Award of African Studies Association; The Mourned One, a novel, forthcoming; African Land Policy in Rhodesia 1890-1902; forthcoming; Lobengula, A biography commissioned by Heinneman, London; African Saga, An Introduction to African History, Abingdon Press, 1971; Horizon's History of Africa, Chapter 10, "Wars of Resistance to Colonial Rule in Africa," 1971, "Horizon's editors have asked 11 of the world's foremost historians of Africa to write the book's twelve chapters. Each concentrates on an area and period he knows thoroughly. The authors are by far the most distinguished group of African Scholars ever brought together to collaborate on one definitive history of the continent. Association Memberships: African Heritage Association, African Studies Association of U.S. and Canada, Middle Tennessee Seminar on Afro-American History.

Tommie Marie Samkange, Lecturer: B.S., Mathematics, Magna Cum Laude, Tougaloo College, Mississippi; M.S., Educational Psychology, Indiana University; Ph.d. Educational Psychology, Indiana University; publications include: "Intelligence Tests," African Businessman, Salisbury, Rhodesia, 1964; "A Study of Female Academic Probates at

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Tuskegee Institute," Savannah State College Bulletin, 1965; "Student Unrest and Its Implications for Curriculum," Tuskegee Institute All Institute Conference Bulletin, 1966; "Potential Unlimited," Tuskegee Institute Chapel Bulletin, 1967; conference participation includes: Phelps-Stokes Tuskegee Assembly on United States and Africa, 1964; The Fellowship of the Concerned, Communications and Community Institute, 1965; panelist at the Annual Conference of the American Society for the Study of African Culture and Literature, Atlanta, 1965; panel member, Fourth Annual Seminar on Family Life and Nursery School Education, 1965; panel member, Twenty-fifth Tuskegee Institute, All Institute Conference; panel member, First Replication Conference of Colleges and Universities on the Community Education Programs; panel member, What is Negritude, 1966; panelist, Workshop on Child Development, 1968; Association memberships include: American Psychological Association, American Association for the Advancement of Science, American Association of University Professors; Fellow: American Association for Advancement of Science, 1969; Project Director, Southern Educational Foundation, program to identify and motivate academically talented 10th graders in three schools in Macon County, Alabama.

Geneva Smitherman, Lecturer: B.A., English, Wayne State University; M.A., English, Wayne State University; Ph.d., English and Education, University of Michigan; area of specialization: Sociolinguistics; experience includes: Research Worker and Consultant, Detroit Dialect Study, Center for Applied Linguistics; EPDA Institute in Advanced Composition, University of Iowa; Educational Services Center, University of South Carolina; Urban Extension Center, Wayne State University; Fort Wayne Council of Teachers of English, Indiana State University at Fort Wayne; Oral Language Workshop, Detroit Public Schools; Linguistics for the Urban Teacher Workshop, Marygrove College; EPDA Institute, Wayne State University; Black Studies Division, Wayne County Community College; professional activity and publications include: participant, National Council of Teachers of English Invitational Seminar on Social Dialects; Discussion Leader, National Council of Teachers of English Conference on Innovations in the English Curriculum; Associate Chairman and Panelist, Conference on English Education Workshop on Making English Relevant to Today's Students; speaker, Purdue University and Center for Applied Linguistics Conference on English Black and White; appointed to National Council of Teachers of English Commission on the English Curriculum (1971-1973); papers on Black English delivered at Conference on College Composition and Communication and Michigan Council of Teachers of English (1969); "What to do about Black English," published in Michigan

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Council of Teachers of English Special Monograph Series on Language (1969); "Black Power is Black Language," published in Black Culture: Reading and Writing Black (Holt, Rinehart, 1971); "A Brief Overview of Black English and White Institutions," Negro American Literature Forum, 1971.

J. Mutero Chirenje, instructor: B.A., History and Philosophy, Boston University; M.A., African History, U.C.L.A.; Ph.d., candidate, University of London, School of Oriental and African Studies; publications include: "Firearms in South Central Africa," Journal of African History, vol. XII, No. 4 (1971); "Chief Sekgoma Letsholathebe II: Rebel or 20th Century Tswana Nationalist?" Botswana Notes and Records, volume 3 (1971); "Portugese Priests and Soldiers in Zimbabwe, 1560-1572: The interplay between trade and evangelisation," African Historical Studies, (Boston University), forthcoming, 1972; Review of Omer-Cooper, J.D., et al., The Making of Modern Africa, vol. I (Longus Aus, 1968), African Historical Studies, forthcoming, 1972; Completed: "Chief Kgama III of Botswana, 1835-1923," biography being considered by Oxford University Press; "Missionary Observers in Southern Africa," a collection of documents; activities include: Editor, Zimbabwe Students' Forum, 1965-66; Secretary, Zimbabwe Political Committee in the U.S.A., 1963; Secretary, Zimbabwe African National Union, 1967;

Chairman, Zimbabwe African National Union, 1969.

Edmund B. Gaither, lecturer: B.A., English, Morehouse College; M.A., Art History, Brown University; production of catalogues and exhibitions include: "Early Lithography: 1800-1835," Brown University, 1967; "Henry O. Tanner: An Afro-American Romantic Realist" and "Jamaican Art Since the Thirties," Atlanta, Spelman College; co-organizer of the Museum of Fine Arts centennial exhibition, "Afro-American Artist: New York and Boston;" publications include: "Henry O. Tanner, an Afro-American Artist," Phylon, Quarterly; "Towards a Viable Participation," The Art Gallery Magazine, April, 1970; article on Afro-American Art for the Negro Reference Book; experience includes: Fellow in Afro-American Studies at Atlanta University, Six Institutions Consortium; Director of Visual Arts, The Elma Lewis School of Fine Arts; Curator of the Museum of the National Center of Afro-American Artists; Special Currator of Affairs Involving Black Artists at the Museum of Fine Arts, Boston; Member of Special Museum Advisory Panel, National Endowment on the Arts.

Andrea Rushing, lecturer: B.A., Sociology, Queens College; M.A., English, Simmons College; major area of academic interest includes: Afro-American poetry and

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short stories, Afro-American autobiographies, the Afro-American oral tradition, and creative writing. Ms. Rushing has taught remedial English for Simmons College and for the Boston Model Cities program; she gave a formal lecture at Colby College entitled: "Black Poetry: The Quiet 50's, the Explosive 60's," in the Spring of 1972. Her major unpublished papers include: Casualties: A Collection of Short Stories; "Developing Low-Income Housing in Roxbury: A Case Study;" "The June 2, 1967 Roxbury Riot"for O.S.T.I.; "Black Studies, Black Scholars, White Students"; published: Who's Black in Boston Business; community organizer, Roxbury Associates; Assistant Director, Community Voter Registration Project; editor, Institute of the Black World, Atlanta, Georgia; has traveled extensively in the Caribbean exploring the similarities between West Indian and Afro-American literature and language.

Hubert Walters, lecturer: B.A., North Carolina College, Durham, North Carolina; M.M., East Carolina University, Greenville, North Carolina; Ph.d., candidate,

Boston University; Mr. Walters has an extensive history and experience as the director of several distinguished choirs; included among them are the Shaw University Chorale Society, Shaw University, North Carolina and the Harambee Singers of Harvard University of which he is the director; his teaching experience includes: Texas College, Tyler, Texas, where he was chairman of the Music Department, and Shaw University, North Carolina; memberships include: North Carolina State Music Teachers Association; North Carolina Music Educators Association; Pi Kappa Lambda, National Music Honors Society.

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HARVARD UNIVERSITY

AFRO-AMERICAN
STUDIES DEPARTMENT

77 DUNSTER STREET
CAMBRIDGE, MASS. 02138
617-495-4127

APPENDIX VI

April 11, 1972

SENIOR THESES AND PAPER TITLES

Dr. T. M. Samkange, Head Tutor

Senior	Thesis or Paper Title
Marvin Anderson	The Solution to the Black Man's Problem in America
Russell Berman	Violence and Liberation
Peter Bynoe and Roger Wareham	Hardware-Software: The Relationship of Mass Media to America's Black Community and Racial Consciousness
Robert Gerlach	Two Boston Health Care Delivery Systems and the Black Community
Emile Godfrey	Kwame Nkrumah--A Man Ahead of His Time
Frederick Lucas	Christianity and the Militant Slave
Anthony Moore	The Legacy of Prince Hall: A Case Study in Afro-American Freemasonry
Lawrence Mullings	The Black Muslims
Edward Sanders-Bey	Chester Himes: A Man of His Works
Thomas Vassar	Black Speech and its Corresponding Relation to Culture: A Sociolinguistic Overview
Plemon Whatley	The Black Idiom

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Senior	Thesis or Paper Title
Kathryn Bowser	Educational Policy and Planning in Tanzania: A Model for Black Self-Determination
Loretta Hardge	A Critical Examination of American Educational Potential vis-a-vis Comparative Educational Philosophy
Linda Ward	Education: An African American Perspective

APPENDIX VII

Rules for Concentration and Honors

Every student is required to select his courses under the guidance of his faculty tutor or adviser. Before the end of the second term of residence, or during the term at the end of which he achieves credit for four courses, the student is expected to select his field of concentration and to discuss his general program for the remainder of his college career with some representative of the department in which he wishes to concentrate. Official admission to the chosen field of concentration is indicated by the signature of the departmental representative on a special form which must be filed at the Registrar's office. No student will be permitted to change his field of concentration after his fifth term of residence or after he has obtained credit for ten courses, except with the approval of the appropriate Senior Tutor.

Every student shall take at least six full courses in one of the recognized fields of concentration. Usually four of these courses must be in one department and the other two either in that department or in approved related* subjects. Candidates for the degree with honors are usually required to take additional courses within their fields of concentration.

A brief statement of the requirements for concentration and honors in the respective fields follows below. Students are advised also to consult the several departments for more detailed information as to the nature of the work required in these fields.

AFRO-AMERICAN STUDIES

The Black experience in Africa and the New World is examined from the point of view of Black people themselves who lived that unique experience. Attempts are made to determine

* A "related" course is one in which the subject matter has a definite relation to the plan of concentration and contributes to the unity of the program. For example, a course in English History is a "related" course for a person concentrating in English; Mathematics a "related" course for concentrators in Physics.

the continuities and discontinuities in the unceasing struggle for survival and development in the face of pervasive institutional racism. Courses deal with the history and culture of Black civilizations from earliest times through slavery and colonialism to the examination of the current struggles for liberation to which the Department has a deep commitment. A few courses, although not dealing specifically with the Black experience, encourage students to examine it in the broader context of European colonialism in the Third World and in regard to the social experiences of other ethnic groups in the United States.

Particular attention is given to the oral tradition in the culture of Black peoples. As Ralph Ellison has said: "In the folklore we tell what Negro experience really is . . . ." The approach in all of our courses is innovative as well as interdisciplinary and seeks to delineate what is functional and what is dysfunctional in the struggle of Black or Third World peoples everywhere. Wherever possible our courses involve community fieldwork.

Concentration: 6½ courses of which ½ may be in a related field.
Honors: 8 courses, 2 of which may be in related subjects.

Special Field: May be by subject and/or geographical areas, such as history, humanities, or social studies: United States, Africa, other Third World (Caribbean, Latin American, Chicano . . .).

Pass-Fail Courses: One full course or two half-courses may be taken on a pass-fail basis and counted toward concentration. These courses may *not* be any of those taken to fulfill the Required Basic Program.

Required Basic Program of Courses for all Concentrators:

1. *Two half-courses*: One in basic African history and the other in an aspect of basic Afro-American history;
2. *Three half-courses*: One in each of the three special subject fields (history, humanities, social studies); one of which must deal with the United States, one with the Third World, and another specifically with Africa;
3. *Tutorials*: 2½ courses. (Required of all concentrators, open to others with the approval of the Department. Fresh-

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men interested in Afro-American Studies are urged to take Afro-American Studies 97hf in their freshman year.)

a. *Sophomore Year*: Afro-American Studies 97hf (half-course throughout the year.) Topics in African and Afro-American Studies — Colloquium.
b. *Junior Year*: Afro-American Studies 98 (Methodology).
c. *Senior Year*: Afro-American Studies 99 (special projects). Graded Sat/Unsat.

4. A sixth course in area of concentrator's special field.

NOTE: Joint concentrators are allowed only where Afro-American studies is the minor field. Such joint concentrators must meet the above required basic program except that under item 3 they need take only one tutorial. The sixth course under Item 4 must be in the joint major field. It is therefore possible for joint concentrators to take only three courses in Afro-American Studies.

General Examinations:

A candidate for honors in Afro-American Studies will take an oral general examination in the term in which the thesis is submitted. A non-honors candidate will take a general examination in the spring of the junior year unless he qualifies for an exemption. Any non-honors candidate will have earned such an exemption if, by the time the examination is given during the spring term of his junior year, he has completed two half-courses with grades of C or higher in the theory, practice or philosophy of the Black liberation movement during the 20th century or is currently enrolled in such courses. A student who fails to earn the required grade(s) or who fails to take or to pass the non-honors examination in his junior year, will have to take it again in his senior year.

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PROFESSORS WEIGH BLACK STUDY ROLE

Find Room for Scholarship and Social Activism

Sun 6-25-72

By ROBERT REINHOLD
Special to The New York Times

CAMBRIDGE, Mass., June 4—The leaders of black studies programs at 15 major colleges have attempted to define what legitimately belongs in such programs. They concluded there was room both for serious scholarship and for social activism.

In a meeting this week at the Embassy Rosslyn Hotel in Rosslyn, Va., under the auspices of the African Heritage Studies Association and Prof. Ewart Guinier, chairman of the Afro-American Studies Department at Harvard, Mr. Guinier said the group had reached tentative consensus on these points:

The program should cover the history, culture and art of black people from ancient times to the present. This includes the experiences in Africa and in North America and the Caribbean.

It should be primarily an academic endeavor and must be concerned with developing a "meaningful curriculum" that would have some interchangeability among schools.

As with other disciplines, research and publication should be a major component.

Community involvement is essential on the part of students, either as participants or participant-observers because, as Dr. Guinier put it, "the experience of black people is not an academic thing."

It is important to supplement academic programs with cultural centers because it is difficult to separate cultural concerns from curriculum.

Dr. Guinier said in an interview here—the meeting was closed to the press—that in some universities purely social matters, such as dances and flying arrangements, had been passed off as black studies and that the group specifically excluded that.

"Black studies is about the critical examination of the black experience and the major social forces impinging on this experience," he said.

The meeting appeared, at least in part, to be an attempt to deal with criticism on some campuses that black studies programs, many of them formed against the backdrop of mounting unrest among black students three years ago, were lacking in academic substance and vigor.

Still, Chester Davis, associate chairman of the W. E. B. DuBois Department of Afro-American Studies at the University of Massachusetts, said black studies should not be considered a discipline in the traditional sense.

"What binds it together," Dr. Guinier said, "is not the same thing that binds political science or literature. It is the black experience as viewed from he point of view of people who have lived that experience."

On this basis, the group said in a statement, the principal thrust of black studies should be the "correction" of "a distorted social reality" that has assigned the black man an inferior status.

"Black scholars, because they are equipped with a black perspective on society, are in an especially favorable position to perceive these distortions for what they really are, and to suggest new models, new theories and new perceptions aimed at minimizing, as far as is humanly possible, these distortions and their social consequences," the statement said.

Skeptics have asked what students with degrees in black studies can do with this training.

Dr. Guinier said he felt such students were well-prepared to enter a variety of fields. As evidence of this, h said that of the first 14 graduates of Harvard's new program, four are going to law school, three to graduate schools of education, two to business schools and one to a Four others are taking a year off to write and travel.

The conferees said they hoped for permanent cooperation among programs throughout the country and to produce instructional materials for wide distribution. A curriculum subcommittee is expected to meet in the fall to suggest guidelines for a "core curriculum" that would impart some uniformity in approach.

In addition to Professors Guinier and Davis, the participants were Lerone Bennett Jr., Northwestern University; Mary Berry, the University of Maryland; Don Blackman, Stony Brook; Kenneth Blake, the University of Michigan; Harold W. Cruse, the University of Michigan; Ewa Eko, Bennett College; Ephraim Isaac, Harvard; Leonard Jeffries, San Jose State College; Lloyd Al Johnson, Columbia; Dan Mayers, Brooklyn College; Charles E. Mosley, Chicago State University; Curtiss E. Porter, the University of Pittsburgh; Walter Stewart, Mount Holyoke; James Turner, Cornell, and Melvin Wade, Vassar.

APPENDIX IX

The Ethiopic (Ge'ez) Classics Project

The Ethiopic (Ge'ez) Classics project will be conducted in two stages: the first is a short-range project, the second is a long-range project:

a) The project will involve as thorough an investigation as possible for the preparation of a short but complete and classified English Catalogue of Ethiopic (Ge'ez) works all over the world, available in numerous Ethiopian Monastic centres and churches (e.g. Debre-Damo, Debre-Bizen, Axum, Lalibela, Gondar, Lake Tana, Lake Haig, Debre-Libanos), in libraries in Europe and America (e.g. Vatican, British Museum, Biblioteque National, Bodleian, John Rylands), and as much as possible in private hands all over the world. Individual works will be listed according to the various categories of Ethiopic (Ge'ez) literary works: Zena, Dersan, Gadle, Malk, Kiddase, apocryphal, pseudepigraphic, and Biblical works etc; respectively identifying and describing briefly each work, and giving all the libraries where the relevant manuscripts for that particular work are available. In the case where there are more than one manuscript for a particular work, the description of one Ms will be entered while the special features only of the other will be recorded. (In the case of such popular works as e.g. the Psalms of David, only the major and important Mss will be listed).

The project will take numerous years of work unless many qualified assistants for the PI are involved. This project will take the latter course with view to making the catalogue available soon to interested

scholars, as well as, having it ready for the purpose of providing guidelines for the second part of this project. When such a catalogue is prepared, we will have a clearer picture of what the corpus of Ethiopic (Ge'ez) literature consists of, and a landmark in Ethiopic studies will have been made. An outright grant, as in the attached budget description, is being requested from the NEH for this part of the project.

A large part of the Ethiopic (Ge'ez) Mss in Europe have been organized or catalogued, while the Mss in Ethiopia are hardly touched. Therefore, two assistants in Europe and ten in Ethiopia will respectively be assigned to the project. In Europe, the emphasis will be put on comparative investigation of catalogued and uncatalogued Mss. Ethiopia will be subdivided into the following research regions to facilitate the assignment of the ten investigators: Axum area, Gondar area, Asmara area, Lalibela area, Gojjam-Tana area, Shoa-Arusi area, Wollega-Illubabor area, Harar-Bale area, Kaffa-Gamu-Gofa-Sidamo area; one person will serve as an assistant co-ordinator in Ethiopia.

b) While hardly any Ethiopic (Ge'ez) works are available in the English version (with the exception of a few older translations by Sir Wallis E. A. Budge, R. Charles, etc.) some important works are available in other European languages (the most important being the collection available in Latin, Italian, and French versions in Corpus Scriptorum Christianorum Orientalium). But there is yet no complete series of Ge'ez works in any one European language or even groups of languages. Hence, the creation of such a series, will no doubt make another landmark of Ethiopic Studies. In particular, it will be an important contribution to English-speaking Ethiopisants, whose areas

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of specialization may not be language, literature or history (e.g. anthropologists, political scientists), to other English-speaking scholars some of whom may again not have the time to specialize in Ethiopic (Ge'ez), but to whom these works can be of great value (e.g. Semitists, theologians, Africanists, Arabists, Church historians), as well as, the general reading public interested in ancient literature coming out of Africa.

The second part of this project, therefore, being initiated at the same time as the first part, will consist of a long-range program aimed at creating a complete Ethiopic-English series, somewhat along the lines of the Loeb Classical Library series. The translation project will begin with unpublished Ethiopic (Ge'ez) works such as Gadle Kiros, Gadle Qawestos, Gadle Iimrahane Kristos, Gadle Yitbarek, proceed to the study of unpublished manuscripts of works now available in some European language translation and finally to collecting additional manuscript evidence for and re-editing the few works now available in English.

Normally, the translations will be made from diplomatic editions, based on a single manuscript with variants of other Mss being provided in a critical apparatus. Nonetheless, individual scholars who contribute to the series are free to employ their own methodology. There will be a brief introductory preface to each work. Each work will contain both the Ethiopic (Ge'ez) text and the English version published en face, and an index.

In this part of the project the collaboration of many experts in Ethiopic language, literature, and history will be needed. It is suggested that ten scholars now be invited to start work on the following

unpublished manuscripts available in Ethiopia: Gadle Gabre-Kristos, Gadle Kiros, Gadle Abba Giorghis, Gadle Takle-Hawariat, Gadle Marha Kristos, Gadle Zeyohannes, Gadle Zena Marqos, Gadle Yitbarek, Gadle Imrahane Kristos, and Gadle Yohannes. (The PI has already completed an English translation of Gadle Qawustos for the series). For this purpose a sum of twenty thousand dollars matching grant is being requested from NEH in order to establish respectively ten fellowships for the ten scholars who will be invited to do work on the manuscripts for the series. It is projected that these ten scholars will be among those who will be participating also in the first part of the project.

When Ethiopic (Ge'ez) works have been systematically catalogued and published in the English language, the road will be open to English-reading scholars to be at home with Ethiopic (Ge'ez) literary works, and to undertake a more critical study of Ethiopic (Ge'ez) literature with facility. This will no doubt revolutionize the study of Ethiopian history. Equally significant, however, will be the creation of a new possibility for African historians. At present, Africanists have hardly any idea about the extent of literary works available in Ethiopia. Once Ethiopic (Ge'ez) works become available in the forms in which it is here suggested, African historians in general, and East Africanists in particular, will have an opening to the largest body of written material available south of the Sahara--written by Africans in the main literary language of ancient Africa.

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APPENDIX X

W.E.B. DuBois Institute for Afro-American Research

PROSPECTUS

PURPOSE

The W.E.B. DuBois Institute for Afro-American Research will fill a void in Afro-American research that has existed for too long at Harvard. At present, many individual Harvard faculty members and students are engaged in widely diverse and independent research into various aspects of Afro-American affairs. The new Institute will facilitate communication among these individual researchers, will encourage other scholars to begin work in this most crucial area, and will further research into the problems of race relations, the effects of discrimination, the economic costs and benefits of racism, the role of government in promoting or impeding change, and the social and political forces at work in the United States to maintain or overturn existing patterns of discrimination. Such an Institute would also be concerned with defining the field of Afro-American Studies.

In addition to providing a center for faculty and student research, the Institute will enrich the Harvard community by bringing a number of visitors--academicians, activists, administrators--who are identified with the Afro-American experience and Afro-American affairs to the Institute each year. The Institute will also provide extracurricular seminars and summer research grants in Afro-American affairs to Harvard College and Radcliffe College students.

The Institute will be a center for the growth and development of the study of race relations and Black Americans in a historical and contemporary, political and social, economic and cultural, setting. The Institute will further the inquiry which must precede understanding, and work done here will hopefully illuminate alternatives for the future of Black Americans.

PROGRAMS

I. Research -- The Institute will host a number of scholars engaged in research into various aspects of Afro-American affairs. The research programs at the Institute will provide two major benefits to those concerned with Afro-American research and Afro-American Studies. They will provide the creative and systematic research needed to help define and structure the emerging field of Afro-American Studies. Further, the Research Fellows program will help increase the number of scholars competent in aspects of Afro-American Studies. This is of pressing importance given the number of colleges and universities committed to Afro-American Studies programs and the current shortage of scholars competent in this field.

A. Research Fellows -- The Institute will provide resident, post-doctoral fellowships for promising young scholars interested in research in Afro-American affairs. These scholars will be appointed as Research Fellows to the Institute and will hold this appointment for a maximum of two years. The Fellows for any given year should represent a broad range

of academic disciplines and different perspectives in Afro-American affairs.

B. Research Associates -- The Institute will provide funds for faculty members from Harvard and other universities and colleges to carry on research in areas relating to Afro-American affairs. The Research Associates would be full-time for a maximum of two years for faculty members of other schools, and full or part-time from Harvard for a period of time to be determined individually. Research Associates would be freed from all or part of their teaching load to permit them to engage in research in Afro-American affairs.

C. The Institute will also encourage independently funded faculty members from the departments and schools of the University who are engaged in research related to Afro-American affairs to channel their activity through the Institute and avail themselves of its resources. This would allow scholars to be informally associated with the Institute, without the responsibilities of the Research Fellows or Research Associates.

The Institute will also sponsor seminars for those engaged, formally or informally, in research work at the Institute. These seminars would be centered around topics of contemporary interest and the application of scholarship to solving specific problems. The seminars should be interdisciplinary in approach to accomodate the diversity of academic disciplines engaged in Afro-American research.

D. Library -- In order to have a solid base for research work, the Institute will develop and maintain a working research library. This library will be devoted to reprints, books, and periodicals of special interest in Afro-American research and to the scholars at the Institute. While the Institute is developing such a library, it should have a librarian-bibliographer on the staff to coordinate with the existing libraries at Harvard revisions of the classification and cataloguing of materials relevant to Afro-American Studies and to compile a bibliography of material in Afro-American affairs held by the University. "User" shelf space within the existing University library system must be found for Afro-American material until a library at the Institute is developed.

II. Visiting Fellows -- Each spring the Institute will invite a number of people from outside the University to be Visiting Fellows at the Institute during the next academic year. Visiting Fellows will be men and women of various interests and pursuits who have a concern for, and an identification with, the Black experience in America. They may include social and political activists, government and private administrators, and scholars in Afro-American Studies from other schools.

These Fellows would be at the Institute for a period varying from six weeks to one academic year. They might participate in seminars and panel discussions with faculty members, students, and Research Fellows. While they are at the Institute, each Fellow might present a discussion paper at an Institute seminar. The Fellows who will be at the Institute for at least a term would be encouraged to lead extracurricular seminars sponsored by the Institute for Harvard and Radcliffe students. Most of their time, however, will be their own.

The Institute will provide office space and an access to

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resources at Harvard University, but during his stay here, a Visiting Fellow may involve himself in activities of his own choosing.

III. Publications -- The Institute shall have a small publications programs. Research work done at the Institute and/or sponsored by the Institute that results in a book length manuscript or report should be published by a commercial press. However, work which is too long for a journal article and too short for a book could be published by the Institute as Occasional Papers. The Institute should also have a discussion paper series of papers presented at Institute Seminars.

A reprint series of selected, important articles might also be published by the Institute for the Department of Afro-American Studies and personnel at the Institute.

The Institute should also explore the feasibility and possibility of publishing a journal of Afro-American affairs. Editorial decisions could be made by the Director of the Institute and the Research Fellows and Associates.

IV. General Seminars and Summer Research Grants -- The Institute will conduct a series of extracurricular seminars for students, both graduate and undergraduate, These seminars may be conducted by faculty, students, Visiting Fellows, or Research Fellows. These seminars will be concerned with aspects of the Black American experience, depending on the interests and concerns of the various seminar leaders.

The Institute will also sponsor lecture series and panel discussions during the academic year.

The Institute will offer, competitively, summer research grants to undergraduates at Harvard and Radcliffe for work dealing with Afro-American affairs. Preference should be given to juniors working on their theses.

STRUCTURE

I. Supervision -- The Institute will be overseen by a Visiting Committee of the Board of Overseers and a Faculty-Student Committee.

A. Visiting Committee -- The Visiting Committee will be chaired by a member of the Board of Overseers, and will include people with knowledge and expertise in Afro-American affairs. It will advise the Institute on program development and recommend possible new programs to the Institute.

B. Faculty-Student Advisory Committee -- The Faculty-Student Advisory Committee will be composed of faculty and students of the University and will be the Institute's governing board. The Committee would be responsible for recommending to the Institute the prospective Fellows and Associates for the following year. This Committee would be responsible, along with the Advisor for Student Programs, for making the decisions on the summer research grant and on the development of the general seminar program.

II. Administration

A. Director -- The Director of the W.E.B. DuBois Institute for

Afro-American Research will be a member of the Faculty of Arts and Sciences. We are seeking funds to endow a chair in the department of Afro-American Stuuies for the Director of the Institute.

The role of the Director will be to coordinate and institute programs of research, to act as advisor to the Research Fellows and Associates, to set goals for the Institute on research projects and publications, and to see that these goals are carried out. He will oversee the operations of the Institute and will be concerned with setting the direction and tone of the Institute activities.

B. Advisor to the Visiting Fellows -- This may be a full-time job, and would be paid for by the Institute. The Advisor will contact the people who have been chosen to be Visiting Fellows (by the Faculty-Student Advisory Committee and the Director with the advice of the Advisor to the Fellows) for the coming year to see if they are available and to work out with each of them their stipend for the coming year, and assist them in finding housing in the Cambridge-Boston area. Once the Fellows are at Harvard, the Advisor will set up their seminar programs, arrange talks and panel discussions with the Fellows as participants, introduce them to students and faculty here, assist them with their discussion papers, and generally make their stay at the Institute as fruitful and rewarding as possible.

C. Advisor for Student Affairs -- This may be a full-time job and would be paid for by the Institute. The Advisor, perhaps a recent graduate of Harvard or Radcliffe, would set up the general seminar program, arranging with various people at the Institute, in the University, and from the community to give seminars. He will assist the Advisor to the Visiting Fellows in arranging lecture series and panel discussions. The Advisor for Student Programs will also receive applications for summer research grants and will be responsible, together with the Faculty-Student Advisory Committee, for making decisions on these applications.

D. Librarian-Bibliographer -- The Institute will need a librarian to catalogue material and supervise the library. This would be a full time job that would be paid for by the Institute. The librarian would coordinate his activity with other librarians in the University to organize, catalogue, and list Harvard holdings in Afro-American affairs. The librarian will be responsible for acquisitions to the library and will work closely with other relevant libraries of the University.

E. Publications Assistant -- This will be a full-time job that will be paid for by the Institute. The Publications Assistant will supervise publication procedures for material written and sponsored by the Institute. When a manuscript would be too expensive for the Institute to publish, he would make arrangements for its publication through a university or trade press. Occasional papers and reprints of the Institute are the responsibiltiy of the Publications Assistant. While the Research Fellows and Associates and the Director of the Institute form the editorial board for any

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journal published by the Institute, the Publications Assistant would perform such essential functions as editing manuscripts.

F. Additional Staff (secretarial) -- The Director will need a secretary to handle the research projects of the Institute and to provide secretarial service for the Research Fellows and Associates. He will need another secretary to handle his own correspondence and supervise the day-to-day operations of the Institute. The two Advisors and the Publications Editor will need secretaries and the librarian will need an assistant.

SITE

The Institute will operate temporarily from offices at 69 Dunster Street, the department office of the Afro-American Studies Department, until a suitable facility can be provided.

APPENDIX XI

GRADUATE STUDIES

IN

AFRO-AMERICAN STUDIES

The Department of Afro-American Studies proposes to launch a post-graduate study program in the following fields: African and Afro-American History, Literature, and Political Science. The instructional staff has had the opportunity to survey the teaching resources available at Harvard and is satisfied that the University-wide libraries have ample source material. An indication of how much material there is, is to be found in the preliminary edition of the publication, Widener Library Africa Shelf-List, Afro-American Studies: A Guide to Resources of the Harvard University Library (1969), by Merle Fainsod and Douglas W. Bryant. The survey covers a whole gamut of the Black Experience in America ranging from History, Politics, Government, Education to Literature--all contained in sources of primary and secondary nature.

Note: Numerous factors have prompted the need for creating a Graduate Program in the Department of Afro-American Studies: the existence of an excellent library and research facilities in the University, the need for creating a corp of scholars concerned primarily with teaching and research in this area, and the need of the undergraduates in the department who wish to continue their education on a higher level, and the departmental need for graduate teaching assistance.

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The Afro-American Department will be concerned with the languages, literature, and history of African and Afro-American peoples from antiquity to modern times. It will train scholars and teachers in various fields of African and Afro-American Studies and furnish other graduate students who deal with related subjects with some of the tools necessary for research. A.M. & Ph.D. degree programs offered in the special fields listed below:

Master of Arts (A.M.) in African History. The purpose of the A.M. degree is to certify that the student has a working competence in African history. Prerequisites for Admission. The Bachelor's degree or its equivalent, preferably with a major in African or Afro-American Studies or in related fields of languages, literature or history which attest to the students attainment of intermediate competence in the area.

Residence. Minimum of one year. A third semester will ordinarily be required if the student presents a thesis in lieu of a comprehensive examination. See General Announcement of GSAS.

Program of Study. The A.M. degree is awarded upon completion with honor grades (B- or above) of eight half-courses, of which at least two must be seminars or their equivalents. At the end of the year the student is required to write a comprehensive examination comprised of two papers of three hours duration; he may choose to write a thesis in lieu of the comprehensive examination.

Doctor of Philosophy (Ph.D.)

Prerequisite for Admission. Master of Arts degree or its equivalent.

Residence. A minimum of two years. See General Announcement of GSAS.

Languages. A reading knowledge of at least one African language and one European language relevant to the region of the students specialization. The specific areas of study and the language requirements as related to the special fields as follows:

East African History - Geez, Swahili, Arabic, Amharic, German, Portuguese

South-Central African History - Shona, Nyanja, Portuguese
Southern Africa - Zulu, Xhosa, Sotho, Tswana, Afrikaans, German
West African History - Hausa, Yoruba, Wolof, French, Dutch, and Danish
Afro-American History - One African language, one European Language, (Spanish, Portuguese, French, Afro-American dialects)

Special Fields

The following is a list of the Special Fields which qualify as major fields for the general examinations, for M.A. and Ph.D. candidates. They are arranged for convenience under headings designating broader areas of study:

I. Afro-American (North American & Carribean & South American)
   Afro-American Literature
   Afro-American History
   Afro-American Political and Social Studies
   Afro-American "Culture" (art, music, religion, literature and language

II. African

1. Eastern Africa
   Eastern African Languages (Geez, Amharic, Swahili, Somali, Luganda)
   Eastern African History
   Eastern African Political & Social Studies
   Eastern African Culture (Literature, music, religion and art)
2. Southern Africa
   Southern African Languages (Zulu, Xhosa, Kimbundu, Tswana, Afrikaans, Shona, Nyanja, Herero)
   Southern African Literature
   Southern African History
   Southern African Political & Social Studies
3. Western Africa
   West African Languages (Yoruba, Ibo, Hausa, Wolof, Twe, Akan)

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West African History
West African Literature
West African modern Political & Social Studies

4. Central Africa
   Central African Languages (Congo)
   Central African History
   Central African Literature

(*Literature designates both written and oral literature)

General Examination. After he has completed course requirements, the student is expected to pass an oral examination in his Special Field and three other related areas. The aim of the examination is to test the students ability to correlate his Special Field with other disciplines.

Thesis. Before he takes the General Examination the student must submit the title of his thesis or dissertation for approval by the Department. Thereafter, he will carry out research and write up the thesis under the supervision of an approved member of the Department. The Ph.D. thesis must form a distinct contribution to the knowledge of the subject and afford convincing evidence of originality, shown either by the discovery of new facts or by the exercise of independent critical power; it must be suitable for publication. Three copies of the completed thesis must be deposited with the Chairman of the Department at least two months before the date of the awarding of the degree.

Final Examination. After the examiners are satisfied that the thesis is of a satisfactory quality, the candidate will be required to pass a special oral examination on the thesis. This will largely test the candidates command of the material presented in the thesis and his ability to relate it to published material in his field.

APPENDIX XII

August 19, 1972

Lynn J. Bush
1524 Ringo Street
Little Rock, Arkansas 72202

Professor Ewart Guinier
Afro-American Studies Department
Harvard University
Cambridge, Massachusetts

Dear Professor Guinier:

For some months I have been seeking good graduate programs in the field of Black Studies and the article in the New York Times which referred to your recent conference on Afro-American Studies in Virginia has intrigued me. I am a 1970 graduate (B.A., Literature) of Antioch College, Yellow Springs, Ohio, and I concer with the views expressed regarding both the academic and non-academic curriculum. But what about Black Studies on the graduate level? You spoke of the fourteen graduates from Harvard's new program being well prepared to enter a variety of fields, but made no mention of the pursuance of Black Studies past the undergraduate level. There must be a need for qualified Black professors who've specialized in this field, and here is where my interest lies. I am particularly interested in Black literature and social history.

After graduating from Antioch, I spent a year in Brazil observing and doing an informal study on the Black culture and influence (which is quite prevalent) in Rio de Janeiro and Bahia. I merely scratched the surface, but I believe that an indepth, comparative study of American and Brazilian Blacks would be an invaluable contribution to Black Studies.

Does Harvard offer Afro-American Studies on the graduate level? Are there fellowships and assistantships available? What other universities would you recommend that I investigate? If you would answer these questions and send me any other information you think relevant, I would appreciate it.

Thank you for your consideration and I look forward to hearing from you soon.

Sincerely yours,

(Miss) Lynn J. Bush

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